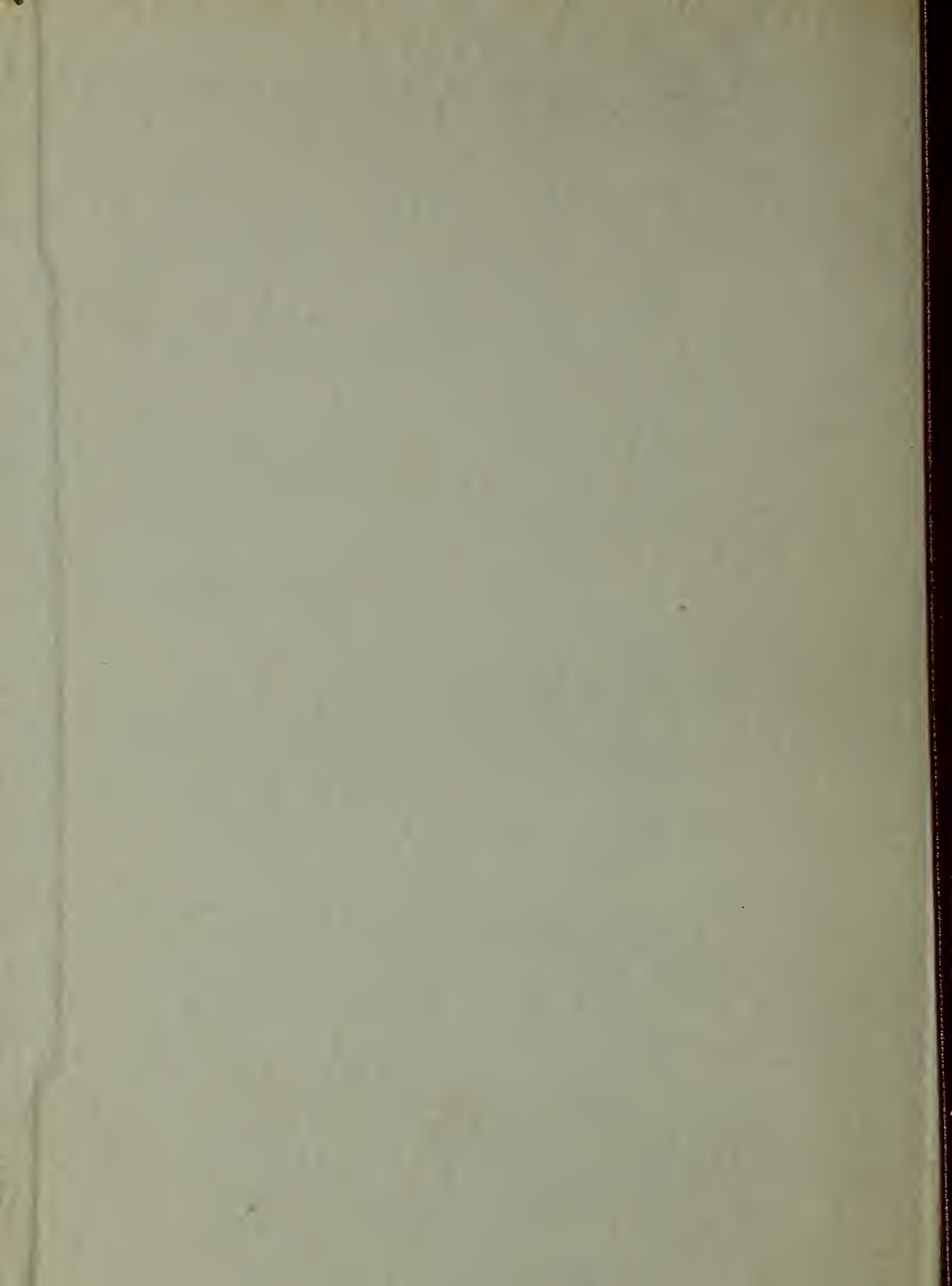


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BOSTON UNIVERSITY
GRADUATE SCHOOL

Thesis

A CRITICAL INTRODUCTION TO THE BOOK OF ISAIAH

BY

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submitted in partial fulfilment of the
requirements for the degree of
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TABLE OF CONTENTS

PART I

INTRODUCTION TO THE PROBLEM	page 1
---------------------------------------	-----------

PART II

PROPHECIES OF ISAIAH, SON OF AMOZ	9
Chapter	
I. INTRODUCTION	9
II. PROPHECIES CONCERNING JUDAH AND JERUSALEM	14
Chapters 1-12	
I. The Great Arraignment, Chapter 1	14
II. The Three Jerusalems, Chapters 2-4	18
III. The Vineyard Song, Chapter 5.1-7	20
IV. A Series of Woes, Chapter 5. 8-24	20
V. Oracle Against Ephraim, Chapters 5.25-30 and 9.8-10.4	21
VI. The Call of Isaiah, Chapter 6	23
VII. Prophecies during the Syro-Ephraïmitic War, Chapters 7.1-9.7	26
VIII. Oracle against Assyria, Chapter 10.5-34	31
IX. The Messianic Passages in Isaiah I-XII, Chapters 2.2-4; 4.2-6; 9.2-7; 11.1-9; and 7.14-15	34
III. ORACLES MAINLY CONCERNING SURROUNDING NATIONS	44
Chapters 13-23	
I. Oracle On Assyria, Chapter 14.24-27	44
II. Oracle on Philistia, Chapter 14.28-32	45
III. Oracles Against Moab, Chapters 15 and 16	46
IV. Oracle Concerning Damascus and Ephraim, Chapter 17.1-11	47

Chapter	page
V. Overthrow of an Assyrian Army, Chapter 17. 12-14	49
VI. Oracle Concerning Ethiopia, Chapter 18 . . .	49
VII. Oracle Concerning Egypt, Chapter 19.1-15 . .	50
VIII. An acted Oracle Against Egypt and Ethiopia, Chapter 20	51
IX. Jerusalem Rebuked, Chapter 22.1-14	52
X. A Change of Ministry, Chapter 22.15-25 . . .	53
XI. Oracle Concerning Tyre, Chapter 23	54
IV. ORACLES DEALING WITH THE RELATION OF JUDAH AND JERUSALEM TO EGYPT AND ASSYRIA Chapters 28-33	55
I. Introduction	55
II. An Unheeded Warning, Chapter 28.1-22	56
III. An Analogy, Chapter 28.23-29	58
IV. The Humiliation and Deliverance of Jerusalem Chapter 29.1-14	58
V. A Messianic Forecast, Chapter 29.15-24 . . .	59
VI. Oracles against the Egyptian Policy, Chapter 30	60
VII. Futility of the Egyptian Alliance, Chapter 31	61
VIII. A Messianic Prophecy, Chapter 32.1-8	62
IX. An Appeal to the Women of Jerusalem, Chapter 32.9-20	63
X. Jerusalem distressed but delivered, Chapter 33	64

PART III

SECTIONS OF 1-39 THAT DO NOT COME FROM ISAAH, THE SON OF AMOZ	67
V. INTRODUCTION	67

Chapter	Page
VI. HISTORICAL SECTION DEALING WITH ISAIAH	68
Chapters 36-39	
I. Introduction	68
II. Sennacherib's attempts to take Jerusalem	69
Chapters 36 and 37	
III. Hezekiah's Sickness, Chapter 38.1-8	72
IV. Hezekiah's song of Thanksgiving, Chapter 38.9-20	73
V. The Embassy of Merodach Baladan, Chapter 39	74
VII. ORACLES RELATING MAINLY TO BABYLON	76
Chapters 13.1-14.23 and 21	
I. Introduction	76
II. The Fall of Babylon, Chapter 13.1-14.23	76
III. An Oracle on Babylon, Chapter 21.1-10	78
IV. Oracles on Edom and Arabia, Chapter 21.11-17.	79
VIII. THE LITTLE APOCALYPSE	80
Chapters 24-27	
IX. OTHER ORACLES	86
Chapters 11.10-12.6; 19.16-25; and 34, 35	
I. Introduction	86
II. A Prophecy of return from Exile, Chapter 11.10-16	86
III. Songs for the new Exodus, Chapter 12	87
IV. ORACLE CONCERNING EGYPT, Chapter 19.16-25	87
V. The Destruction of Edom and the Redemption of Zion, Chapters 34 and 35	88

Chapter

Page

PART IV

DEUTERO-ISAIAH	90
I. Introduction	90
XI. PROPHECIES OF COMFORT AND HOPE	102
Chapters 40-48	
I. Introduction	102
II. The Prelude, Chapter 40.1-11	104
III. Jehovah, God of Israel, the Incomparable, Chapter 40.12-31	105
IV. The Sovereignty of God, Chapter 41	106
V. The Servant of Jahweh, Chapter 42.1-43.7	108
VI. The Sovereignty and Grace of Jahweh, Chapters 43.8-44.23	109
VII. Prophecies, mainly concerning Cyrus, Chapters 44.24-45.25	111
VIII. The Downfall of Babylon's Gods, Chapter 45	113
IX. Elegy on Babylon, Chapter 47	114
X. The Call to go Forth, Chapter 48	115
XII. PROPHECIES OF ENCOURAGEMENT	116
Chapters 49-55	
I. Introduction	116
II. The Servant's fidelity and ultimate success, Chapter 49.1-5	117
III. The Servant tried but trusting, Chapter 50.4- 9	118
IV. Doubts answered, Chapters 49.7-50.3; 50.10- 52.12	119
V. The Suffering Servant, Chapters 52.13-53.12	122
VI. The future glory of Zion, Chapter 54	124

Chapter	page
VII. The gracious invitation, Chapter 55	125
XIII. THE SERVANT OF YAHWEH	127
I. Introduction	127
II. Unity	127
III. Authorship	129
IV. Date	129
V. Identity of the Servant	130
PART V	
TRITO-ISALAH	135
XIV. INTRODUCTION	135
XV. THE PROPHECIES OF TRITO-ISALAH	140
Chapters 56-66	
I. Concerning Eunuchs and Proselytes, Chapter, 56.1-8	140
II. The Demoralization of leaders and people, Chapters 56.9-57.13	141
III. Blessings in store for the faithful Chapter 57.14-21	142
IV. The true and false worship, Chapter 58	142
V. The sinful people and the Divine deliverance Chapter 59	143
VI. Zion Redeemed, Chapters, 60-62	145
VII. The destruction of the foes of Zion, Chapter 63.1-6	148
VIII. A prayer for Divine favor, Chapter 63.7-64.12	148
IX. Threats and promises, Chapters 65,66	150

The first part of the paper discusses the importance of the study and the objectives of the research. It then proceeds to a literature review, followed by a description of the methodology used in the study. The results of the study are presented in the next section, followed by a discussion of the findings and their implications. The paper concludes with a summary of the main points and a list of references.

The study was conducted in a laboratory setting, using a series of experiments to measure the effect of different factors on the rate of reaction. The results show that the rate of reaction increases with increasing temperature and decreasing concentration of the reactants. The data is presented in the following table:

Temperature (°C)	Concentration (M)	Rate of Reaction (mol/L.s)
20	0.1	0.01
30	0.1	0.02
40	0.1	0.04
50	0.1	0.08
60	0.1	0.16
70	0.1	0.32
80	0.1	0.64
90	0.1	1.28
100	0.1	2.56
20	0.2	0.02
30	0.2	0.04
40	0.2	0.08
50	0.2	0.16
60	0.2	0.32
70	0.2	0.64
80	0.2	1.28
90	0.2	2.56
100	0.2	5.12
20	0.4	0.04
30	0.4	0.08
40	0.4	0.16
50	0.4	0.32
60	0.4	0.64
70	0.4	1.28
80	0.4	2.56
90	0.4	5.12
100	0.4	10.24

The data shows that the rate of reaction is directly proportional to the concentration of the reactants and the square of the temperature. This is consistent with the Arrhenius equation, which states that the rate of reaction increases exponentially with increasing temperature.

The study has several limitations, including the use of a laboratory setting and the limited range of temperatures and concentrations studied. Further research is needed to confirm the results and to explore the effect of other factors on the rate of reaction.

Appendices

page

I. A NEW INTERPRETATION OF CHAPTERS 50.4-11 and 53.1-12	152
II. CHRONOLOGICAL ARRANGEMENT OF THE BOOK OF ISAIAH . . .	153

A CRITICAL INTRODUCTION TO THE BOOK OF ISAIAH

PART I

INTRODUCTION TO THE PROBLEM

The Book of Isaiah as we know it in our English Bible, stands at the head of the prophetical books. It is one of a group which we have come to call the "Major Prophets." This is, however, not the classification which is used in the Hebrew Bible. There it is among what is called the "Later Prophets," a division which included Isaiah, Jeremiah, Ezekiel, and the 'Twelve'. But here, as in our English Bible, the Book of Isaiah stands at the head of the list. There is a tradition among the rabbis to the effect that Isaiah should stand third in the list, rather than first. This may have been due to the feeling on the part of some of them that the Book of Jeremiah really continued the Book of Kings. The later date of Isaiah 40-66 may also partly account for the belief on the part of some that it should follow Jeremiah. But, be that as it may, in most manuscripts the Book of Isaiah stands first in the list of the "Later Prophets." To most people this is as it should be for "Isaiah is the most majestic of all the prophets."¹ It is from him that the book gets its name.

1. Elmer A. Leslie: Old Testament Religion in the Light of its Canaanite Background (New York: The Abingdon Press, 1936) p. 188

The Book of Isaiah, as it stands in our Bibles today, is a compilation. It does contain the prophecies of Isaiah, the son of Amoz, but it also contains much material which did not come from him. No one knows definitely just when the book came to have its present form. The earliest allusions to material now contained in the Book of Isaiah are found in 2 Chronicles. Chapters 36-39 of Isaiah are referred to in 2 Chronicles 32.32 as the work of the prophet Isaiah, but not as a Book of Isaiah. They are referred to as being contained in the Book of the Kings of Judah and Israel. Again in 2 Chronicles 36.22f. there is an allusion to the prophecy contained in Isaiah 44.28. But there it is spoken of as "The word of the Lord by the mouth of Jeremiah." From these it is seen that by the time of the Chronicler, that is about 300 B. C., neither chapters 36-39 nor 40-66 had been included in one great book of Isaiah.

The first reference we have to the book that would suggest that it had essentially the form it has today is that found in the apocryphal book of Ecclesiasticus. In chapter 48.24, 25 of that book, the author, Jesus ben Sirach, refers to Isaiah as follows:

He saw by an excellent spirit what should come to pass
at the last;
And he comforted them that mourned in Sion,
He shewed the things that should be to the end of time,
And the hidden things or ever they came.

Here the references are, in part at least, as follows: line 1, to Isaiah 11.2; line 2, to Isaiah 40.1 and 61.2, 3; and line 3, to Isaiah 41.22 and 42.9. From this it is seen that by the

The American Medical Association is a non-profit corporation organized for the purpose of promoting the interests of the medical profession and the public. It is composed of members who are physicians, dentists, and other health care professionals. The Association's primary concern is the advancement of the medical profession and the improvement of the health of the people. It does this by publishing the Journal of the American Medical Association, which is one of the most important medical journals in the world. The Journal contains articles on a wide range of medical topics, including clinical medicine, surgery, and public health. It also contains information on the latest medical research and developments. The Association also provides a variety of other services to its members, including continuing education programs and a network of local and national medical societies.

The Journal of the American Medical Association is published weekly, except for one issue which is published bi-weekly in December. Each issue contains a variety of articles, including original research, clinical reports, and reviews. The Journal is also known for its "Editorial" section, which provides commentary on current medical issues. The Journal is available to members of the American Medical Association at a special rate. Non-members can also subscribe to the Journal, but at a higher price. The Journal is an essential resource for all medical professionals, and it is a pleasure to be able to provide it to our members.

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time that this book was written, about 180 B. C., the Book of Isaiah included substantially what it does today. As to the date when the book came to have the form it has today, Cheyne suggests that it was probably between 432 and 180 B. C. with the dates 250-220 B. C. as more nearly exact.² Some would set the date much later yet, but there is no good reason for a later date for the completion of the book than 180 B. C.

For a long time the Book of Isaiah was accepted as it stands as being the work of Isaiah, the son of Amoz. The first doubts as to the unity of the Book were expressed by Ibn Ezra, a Jewish scholar in Spain in the twelfth century. No one seemed to take notice of these doubts. The next expression of doubt came from John Calvin in the sixteenth century. In his writings he expressed the belief that at least chapter 55 came from the time of the captivity in Babylon. In 1780 J. B. Koppe in the German edition of Lowth's Commentary asserted his belief that not all of the Book of Isaiah was from Isaiah, the son of Amoz. Other scholars agreed with him. One of them, Döderlein, believed it to be obvious that chapters 40ff. were from an anonymous prophet of the Exile.³

In the last century criticism became much more definite.

2. See T. K. Cheyne: Introduction to the Book of Isaiah (London: Adam and Charles Black, 1895), pp. xix and xxiii.

3. See G. A. Smith: Article on "Isaiah" in A Dictionary of the Bible edited by James Hastings: (New York: Charles Scribner's Sons, 1898), p. 487.

Men like Delitzsch, Dillmann, Kittel, Cheyne, Smith, Skinner, and Wade entered into the critical study of the book and gave to the public the results of their study. From such work it has been very definitely established that very much of the material contained in the Book of Isaiah, as we know it, did not come from Isaiah, the son of Amoz. Large sections, such as chapters 24-27; 36-39; and 40-66, are seen to be from a different author^{ship} and a different time from that in which Isaiah lived. To these sections will also be added other smaller sections, which will be noted as we come to them in the detailed study of the book.

One who has not entered into the study of this problem might wonder what basis was used for denying these various passages to Isaiah, the son of Amoz. This basis is fourfold. There is first of all the historical background. Certain passages reflect a different historical^{background} from that of other passages. Just as we determine the date of the true prophecies of Isaiah by the historical situation reflected in the prophecy, so we can tell that certain other prophecies did not come from him because the historical conditions reflected are not those of Isaiah's time. When we read the book carefully and thoughtfully we see that the background of most of chapters 1-35 is that of the eighth century B. C., while chapters 40-66 presuppose the captivity of the Jews and the last years of the Babylonian empire. But these are situations which are about 200 years apart. Therefore, the only conclusion is that Isaiah

the son of Amoz, did not write the second part, nor was he even connected with it. The second basis upon which this criticism has been made is that of the ideas expressed. Again, a careful and thoughtful reading of the book will reveal a difference in this respect. For example, there is a wide difference in the idea of the relation of Jahweh and other gods. Isaiah, himself, does not deny the existence of other gods. He merely despises them and exalts Jahweh. Of course he thinks of Jahweh as being supreme, and as using other nations, but there is no clear-cut monotheism in his prophecies. On the other hand, in chapters 40-66 the very existence of other gods is denied. There we have a thorough-going and unmistakable monotheism. This again, suggests a different author. The other two bases are less easily seen in our English versions than in the original, but are yet discernible if one looks closely. They are the style and language of the sections. In relation to this Cheyne suggests a number of differences. 1. In the true Isaiah we see: a. a severely restrained religious statesman, b. one who stands between God and man, c. one who is equal if not superior to the king, d. a speaker but not an orator, and e, one whose word is "like a hammer that breaketh the rock in pieces," (Jeremiah 23.29) sternly declaring the impending judgment and calling to repentance. 2. In the writer of Deutero-Isaiah we see: a. one who hears angel voices, b. one who sometimes speaks as in a prophetic ecstasy, c. one who speaks as an elder brother, d. one whose work is often incomplete due to strong

feeling and imagination, and e. one who is more a great preacher than a great teacher.⁴ These differences will be given in more detail when we come to the study of these respective sections.

In the face of this, the question might naturally arise, "How did all these various elements come to be in one book?" or "If Isaiah did not actually write all that is contained in the present Book of Isaiah, how does it all happen to be under his name?" These are valid questions and a word might well be said concerning them. Of course no one knows definitely how the book came to have the form it has now. However, there have been some reasonable explanations offered. One explanation is based on an analogy with the book of Jeremiah. Since the Book of Jeremiah ends with an extract from the book of Kings we have the suggestion that the extract from the book of Kings found in Isaiah 36-39 was originally the end of the book ascribed in Isaiah 1.1 to Isaiah, the son of Amoz. This would mean that Chapters 1-39 and 40-66 were originally separate books.⁵ Another explanation is that it may have been due to the position of the books of prophecy in the Talmud. There the order was Jeremiah, Ezekiel, and Isaiah. Deutero- and Trito-Isaiah may have been too large to be classed with the Minor Prophets, and

4. Cheyne: op. cit. pp. 248,249

5. See G. B. Gray: A Critical Introduction to the Old Testament (New York: Charles Scribner's Sons, 1913) pp. 181, 182.

therefore have been placed after Isaiah 1-39. If such were the case, then the reference to catastrophe in Isaiah 36.5,7 would have made it very^{much} easier to join these chapters to the original Book of Isaiah.⁶ Still other suggestions are that the real work of Isaiah was too short to be set beside that of Jeremiah and Ezekiel, and yet the dignified position of Isaiah, himself, would have made it inconsistent to class him with the Minor Prophets. Added to this is the fact that anonymous prophecies were more sure of preservation if they were inserted in the work of the famous prophetic writers.⁷ These, of course, are only suggestions, but they do give us some idea of how the Book may have come to have its present form.

This gives us some idea as to the problem which we are now facing in this study. In view of all that has been said our problem is threefold. It is, first of all, to single out and date the sections of the present book which are from Isaiah, the son of Amoz. Second, it is to examine the other parts of the book with a view to determining the unity of the various sections and to identify them as to date and historical situations reflected. The third part of our problem is to interpret briefly the teaching of the various sections. In attempting to do this we shall deal with the material as follows: Part II,

6. G. H. Box: The Book of Isaiah , (New York: The Macmillan Company, 1909), pp. 5,6

7. Cheyne: op. cit. p. xvii

will deal with the material that actually comes from Isaiah, the son of Amoz. Part III will consider the parts of chapters 1-39 that are un-Isaianic. Part IV will be given to a treatment of Deutero-Isaiah, and Part V will deal with Trito-Isaiah.

PART II

PROPHECIES OF ISAIAH, SON OF AMOZ

CHAPTER I

INTRODUCTION

We saw in Part I that not all of the material found in the Book of Isaiah came from Isaiah, the son of Amoz. In this part we are to deal with those prophecies which do come from him. They are contained in the first thirty nine chapters of the book. But here again, not all of the material included within these chapters comes from the Prophet Isaiah. Those sections, which scholars are agreed in assigning to some one other than Isaiah, himself, will be noted as we go along, and then will be considered in Part III. The rest of the prophecies will be considered in the various chapters of this Part.

In order that we may better determine which sections do come from the Prophet Isaiah, we need to know something about the background from which they came. We can determine this quite accurately from the outside sources, for we know the dates of most of Isaiah's prophetic activity. We know that he received his call to the prophetic office in 740 B. C., the year that King Uzziah died, and that he continued to be active at least to the time of Sennacherib's invasion in 701 B. C. Therefore, from Assyrian sources, as well as the Biblical

sources, we can get a picture of the world events which we should naturally expect to be reflected in Isaiah's prophecies. Therefore, also, those sections which definitely reflect a different background from this, we are justified in referring to someone other than Isaiah. With this in mind we shall now note the political background.

Tiglath Pileser was king of Assyria from 745-727 B. C. In the first few years of his reign he was kept busy in the eastern part of his empire. In 738 B. C. he came west and in that year Menahem of Samaria paid tribute to him. But at this time dynastic changes were swift, and often a new dynasty attempted to throw off the Assyrian yoke. Thus in 735 B. C. Rezon, or sometimes written Rezin, of Damascus, and Pekah made an attempt to revive the alliance of the powers which a century earlier had so effectively resisted Shalmaneser. In 734-732 B. C. Tiglath Pileser again came west. This time Damascus fell and both Damascus and Northern Israel were organized as provinces of Assyria. In 727 B. C. Tiglath Pileser died and was succeeded by Shalmaneser V. This change in rulers was followed as usual, by revolts throughout the empire. The western provinces again revolted and Shalmaneser came west in 724 B. C. and besieged Samaria. In 722 B. C. the city fell. About the same time Shalmaneser died and was succeeded by Sargon, one of the greatest kings the Assyrians ever produced. Up to this time Judah seems to have been pro-Assyrian. In 711 B. C., however, a new revolt broke out, and this time, Hezekiah, then king of

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Judah, seems to have joined with those revolting. Sargon immediately sent an expedition against Ashdod, where the revolt centered, and the city fell the same year. Whether Judah actually joined in the revolt or was merely sympathetic with the revolt, is not clear. At least no serious calamity came to her at this time. Then in 705 B. C. Sargon died and was succeeded by Senacherib. Again there was a general revolt in the west. Senacherib made an expedition to the west in which he reduced everything before him. Hezekiah was shut up in Jerusalem and escaped only by paying a heavy tribute. Most of the revolts were instigated by Egypt, who was a traditional enemy of Assyria, and who promised to help those who revolted, but who was never able to render any appreciable assistance. Such was the political background of the time of Isaiah.

The social and religious background was no more inspiring than was the political. During the reign of Uzziah, Judah had prospered greatly, especially in a material way. There came to be great wealth in the country. But, for the most part, the wealth was confined to a small class. The great majority of the people were in poverty, and some of them were even in slavery. Such a condition could only result in social and moral deterioration. The religious conditions were not such that they helped the general situation very much. The Jahweh cult was not pure. It was mixed with other cults. Jahweh was worshipped with the rites of the old Canaanite Baals. The traditional faith was pure in only a very few places. In the

south and east the old faith was more pure than in the other parts of the country. The conditions in northern Israel were even worse than those in Judah.¹ It is against this background that we are to interpret the prophecies of Isaiah.

A glimpse at the man, Isaiah, will also help us to understand his work. We know nothing of the early life of the prophet. We do know that he received his call to the prophetic office in 740 B. C., the year that King Uzziah died. He continued his active work for a period of about forty years. He had a great faith in God. He thought of Him as majestic and holy.

"This conception of the majesty and holiness of Jehovah was determinative for the whole ministry of Isaiah. . . . To him the one great fact of the universe was the sovereignty of God."²

He was also a great statesman. He seemed to have a keenness of vision that no one else in his day possessed. He not only saw to the root of the evils of his day; he also saw very definitely the consequences attendant upon those evils. He was more influential at the court than any of the other great prophets. This may have been because he belonged to the upper class, for it seems very probable that he was born of royal blood. Evidence for this is the fact that, as Duhm says, "he

1. For a full discussion of this see W. O. E. Oesterley and T. H. Robinson: An Introduction to the Books of the Old Testament (New York: The Macmillan Company, 1934), pp.233-5

2. Albert C. Knudson: The Beacon Lights of Prophecy (New York: The Methodist Book Concern, 1914), p. 128

associates with the house of David as on an equal footing, and knows that King Ahaz knows his small son, Shear Jashub, by name."³ Most scholars will agree with George Adam Smith when he says that Isaiah's life "is not only one of the greatest, but also one of the most finished and intelligible lives in history."⁴ It is no wonder that such a man made such an impression, not only upon his contemporaries, but also upon the generations which have followed from that time to this.

3. Bernhard Duhm: Israels Propheten (Tübingen: Verlag von J. C. B. Mohr (Paul Siebeck) 1916), p. 145

4. George Adam Smith: The Book of Isaiah Vol. I Revised edition (London: Hodder and Stoughton, 1927) p. xvi

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CHAPTER II

PROPHECIES CONCERNING JUDAH AND JERUSALEM

CHAPTERS 1-12

Chapters 1-12 deal almost entirely with Judah and Jerusalem, as the superscription in chapter 1.1 states. There a few minor portions^{that} are not so closely related to these places, as we shall see, but they are not a large part of the section. These prophecies may at one time have formed a separate book, though even they seem to be a compilation of several other collections. Most of this material falls in the early part of Isaiah's career. It deals very largely, though not entirely with events and conditions during and previous to the Syro-Ephraimitic war.

I. THE GREAT ARRAIGNMENT

Chapter 1

This chapter does not owe its position to its date. In fact, many scholars believe that the chapter cannot be thought of as a unity, and therefore, that it must have more than one date. That is, they believe that parts of it come from different periods in the ministry of Isaiah. The chapter owes its place probably to its character. It forms a very worthy introduction to the prophecies of Isaiah. The leading ideas of the chapter, the breach between Jehovah and Israel, the futility of

1. Introduction

1.1. Background and Motivation

1.1.1. Overview

The purpose of this study is to investigate the impact of various factors on the performance of a system.

The study aims to identify the key factors that influence the system's performance and to develop a model that can predict the system's performance based on these factors.

The study is motivated by the need to understand the factors that affect the system's performance in order to optimize its performance.

The study is organized as follows: Chapter 2 describes the system and the factors that affect its performance. Chapter 3 describes the methodology used in the study. Chapter 4 presents the results of the study. Chapter 5 discusses the conclusions and future work.

The study is based on a combination of theoretical and experimental work. The theoretical work is based on the analysis of the system and the factors that affect its performance. The experimental work is based on the collection of data from the system and the analysis of this data.

The study is a contribution to the understanding of the factors that affect the system's performance and to the development of a model that can predict the system's performance.

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1.2. Scope and Objectives

1.2.1. Scope

The study is limited to the analysis of the system and the factors that affect its performance.

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mere ritual as a form of worship, the call to national repentance, and the certainty of sweeping judgment about to come, are ideas that underlie all of Isaiah's teaching. George Adam Smith says that this chapter is "a clear, complete statement of the points which were at issue between the Lord and His own all the time Isaiah was the Lord's prophet."¹

The superscription, verse 1, is probably intended to be the heading for this entire group of prophecies. The following considerations suggest this. The content of Chapters 1-12 fit this title for they deal with Judah and Jerusalem. But the phrase "concerning Judah and Jerusalem" is unsuitable for many of the later prophecies, as we shall see later, for some deal with other nations. Then, too, the note of time covers much more time than chapter one alone covers. The fact that the note of time covers the reign of Hezekiah might lead some to feel that this verse is meant to be the superscription for all of chapters 1-39. This, however is not very probable, though it might serve as an argument for the later date for this chapter.

It is difficult to set a date for the chapter. It was evidently written during some invasion. There were two invasions which might offer the setting for this chapter. One was

1. The Book of Isaiah Vol. I Revised edition (London: Hodder and Stoughton, 1927), p. 4

the Syro-Ephraimitic invasion in 735 B. C. and the other was the invasion of Sennacherib in 701 B. C. McFadyen seems to favor the later date, and bases his conclusion on verse 7.² But Skinner seems to present a better argument for the earlier date. He says that there is no clear evidence that the historical allusions in verses 7-9 might not apply to the invasion of 735 as well as to that of 701. In addition to this is the fact that such a fresh and powerful presentation of prophetic ideas, as is found in this chapter, points to the beginning rather than to the close of Isaiah's career. Then there is the difficulty of reading the whole chapter in the light of the invasion of Sennacherib. The idolatrous worship which is denounced is better understood in the reign of Ahaz than in that of Hezekiah. When we add to this the fact that the whole tone and teaching of the chapter resemble very closely the earlier prophecies we have a very strong case in favor of the earlier date.³

This chapter is in the form of a trial. God is both the plaintiff and the Judge. He brings the complaint in the beginning and delivers the sentence in the end. The people of Judah are the defendants. They are charged with a "brutish, ingrate stupidity, breaking out into rebellion."⁴ The prophet

2. J. E. McFadyen: Introduction to the Old Testament, (New York: Geo. H. Doran Company, 1906), p. 131

3. John Skinner: Isaiah Chapters I-XXXIX, The Cambridge Bible, (Cambridge: Cambridge University Press, 1896)p. 3

4. G. A. Smith: op. cit. p. 4

himself is the witness and his evidence on the guilt of his people consists in picturing the misery that has come upon his people, vv. 4-9, together with the civic and social evils which are the sins of the upper classes, vv. 10,17,21-23. The people's plea of laborious worship and multiplied sacrifices as their defence is repelled and exposed, vv. 10-17. The trial is then closed by God's offer of pardon to the people who were so completely convicted, v. 18. Then in vv. 19-20 the prophet announces repentance and righteousness as the conditions upon which happiness will depend. The chapter closes with an oracle which announces a time of affliction through which the nation is to pass. This will act like a furnace, consuming the sinners and rebels. But Zion and a remnant of the people will be redeemed by God. ⁵

This chapter suggests that God uses other political powers to punish His people. This gives us the idea of God as supreme. It also reveals God as a reasoning God. The popular view was that religion consisted of many sacrifices and an elaborate ritual. Isaiah here refutes this and shows religion to be a rational thing. There is nothing magical about it. The first article of religion, according to Isaiah, is that God reasons with man. That is probably the greatest teaching of the chapter.

5. See G. A. Smith: op. cit. pp. 4,5

1. The first part of the document discusses the importance of maintaining accurate records of all transactions and activities. It emphasizes the need for transparency and accountability in financial reporting.

2. The second part of the document outlines the various methods and techniques used to collect and analyze data. It includes a detailed description of the experimental procedures and the statistical analysis performed.

3. The third part of the document presents the results of the study. It includes a series of tables and graphs that illustrate the findings of the research. The data shows a clear trend of increasing activity over time.

4. The fourth part of the document discusses the implications of the findings. It suggests that the results of the study have significant implications for the field of research and may lead to further developments in the future.

5. The fifth part of the document concludes the study and provides a summary of the key findings. It also includes a list of references and a bibliography of the sources used in the research.

II. THE THREE JERUSALEMS⁶

Chapters 2-4

These chapters were probably at one time one of the minor collections of the prophecies of Isaiah. It may originally have formed a separate book. The possibility of this is suggested by the superscription in 2.1. Since the full designation of the prophet is given but without any designation as to the time, it seems probable that this section was originally an independent book. The unity and completeness of the section also suggest this. The date of these chapters is probably early. G. A. Smith and Skinner both agree in placing it during the period from 740 to 735 B. C.

These chapters contain two of the Messianic prophecies, but they will not be dealt with in detail here. A separate section of this chapter will be given to the Messianic prophecies and these will be considered in more detail there. Here we shall deal with them only incidentally.

We have, following the suggestion of G. A. Smith, given this section the title "The Three Jerusalems." There are, in reality, three pictures of Jerusalem given to us. They probably mark different periods of development in the life of the

6. This is the title used by G. A. Smith: Op. cit.
p. 18

prophet. There is first of all the Jerusalem of the idealist, Ch. 2.2-5. This gives us a utopian picture. It is almost more than can be expected to happen. But the prophet is young and hopeful, at this time. He seems almost to feel that he can lift the people to the full realization of the picture. It is at least a picture of what Jerusalem ought to be.

But it is not long until he realizes that that picture does not represent the actual state of affairs, nor will it soon do so. He now sees things as they really are, and we have the picture of a realist. He sees the sins of his people, idolatry, superstition, pride in wealth, trust in military resources, and becomes convinced that they are unpardonable, vv. 6-9. He then proclaims the coming of the "Day of Jehovah" 2.10-17 and speaks scornfully of the idols in which men are trusting in vain, 2.18-21. He then denounces the rulers of the land and predicts a state of anarchy, 3.1-15, and turns in scorn upon the fashionable women of the city, 3.16-4.1.

The third picture is that of the Prophet of the Lord, 4.2-6. It is a vision of an ideal religious community, in which even the soil will be affected and made more fertile, v.2. The people who are in the city will be purified from sin and the very presence of God himself will overshadow them, vv.3-6. There is here the suggestion of a remnant, vv. 3,4. That idea, as we shall see, becomes very prominent in Isaiah's teaching. In this last picture we see an interesting contrast to the

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first picture. In the first picture the city was much more prominent than the Lord, and there was no word of judgment. In the last picture the Lord is much more prominent than the city and the impression is given that judgment is inevitable.

III. THE VINEYARD SONG

Chapter 5.1-7

This is in the form of a parable. It pictures the experiences of a "friend" of the prophet with his vineyard. He had given it the best of care, but in return, instead of yielding the fine grapes he had expected, it yielded only wild grapes. Because of this he was going to expose it to various destructive forces. Just when the sympathies of his hearers are properly aroused he makes a swift application of the parable so that his audience can have no mistaken notion of its meaning. This passage is really a master piece. Skinner says it is "One of the finest exhibitions of rhetorical skill and power which the book contains."⁷ The date of this passage is placed by nearly all scholars as about 735 B. C.

IV. A SERIES OF WOES

Chapter 5.8-24

These verses contain a series of six woes which are pronounced against the covetous land-holders, drunkards, skeptics, enemies of the moral order, the worldly-wise men, and the

7. op. cit. p. 32

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drunken judges. George Adam Smith speaks of the things mentioned here as being the wild grapes of Judah.⁸ He lists them under four heads, but it seems best to give each woe separately. The first woe, vv. 8-10, is against those who were cruelly evicting the smaller land proprietors from their homes, thereby causing them to lose both their homes and their citizenship. The second woe, vv. 11-17, is against drunkenness with its resulting spiritual blindness. The third woe, vv. 18, 19, is against those who reject, with mocking skepticism, the prophet's teaching concerning a day of retribution. Their very skepticism leads them to harden their hearts. The fourth woe, v. 20, is against those who confused moral distinctions. The fifth woe, vv. 21, is against the politicians who seemed to be satisfied with the cleverness of their statesmanship. The sixth woe, vv. 22, 23, is directed against the drunken, corrupt judges. This section comes from the same time as the preceding one. These were conditions which existed in Judah just previous to the Syro-Ephraimitic invasion.

V. ORACLE AGAINST EPHRAIM

Chapters 5.25-30 and 9.8-10.4

We are grouping these sections together because they seem to have a real unity. Chapter 9.8-10.4 seems to fit best between verses 25 and 26 of chapter 5. Each section of chapter

8. See op. cit. p. 40

9.8-10.4 ends with the same refrain as that found in chapter 5.25. Chapter 5 does not need this insertion to secure its unity, but the section 9.8-10.4 is out of place where it is. It does not fit with the rest of the context. On the other hand the fact that it does have the same refrain as that found in chapter 5.25 suggests that it did at one time belong in this place. It was probably separated by an editor. This arrangement is also strengthened by the fact that chapter 5.26-30 forms a natural conclusion to the entire section.

The circumstances back of these chapters, or sections of chapters, are the same as those back of chapters 2-4. The evils seem to be the same, though possibly a little more developed. The prophet also seems to have a firmer grasp of them. He emphasizes the righteousness of God and His activity in judgment. The judgment itself is more clearly seen. Near the end of the section we begin to see the Assyrians. While this seems to be directed against Ephraim, we must remember that the circumstances in each kingdom were very similar. The date for this section also seems to be just previous to the Syro-Ephraimitic invasion of Judah. That would make it about 735 B. C.

The prophet here pictures the visiting of the divine wrath upon the people. He pictures it very vividly. The scenes increase in intensity. The various calamities are as follows: [the chapter and verse notations are mine]

Earthquakes [5.25] armed raids, a great battle and the

slaughter of a people [9.8-17] prairie and forest fires, [9.18] civil strife [9.19] and the famine fever that feeds upon itself [9.20] another battlefield, with its cringing groups of captives and heaps of slain [10.3,4] the resistless tide of a great invasion [5.26-29] and then for final prospect, a desolate land by the sound of a hungry sea, and the light is darkened in the clouds thereof [5.30].

From this we see that the divine wrath is persistent and that the effects of sin linger long in the history of a nation.

VI. THE CALL OF ISAIAH

Chapter 6

We turn now to the call of Isaiah to the prophetic ministry. This is given to us in chapter 6. The call came to Isaiah in the year 740 B. C. as it is told us in the first verse. That was in the year that King Uzziah died. There are some who think that the account as we have it here was not written until sometime afterwards. Whether it was written at that time or not makes very little difference. It does give us the key to the earnestness of the man during his whole ministry. There are some who argue from the possibility of a late writing of the account, that the seeming hopelessness of success in his ministry which is expressed in verses 9-13 is the result of a looking back and a reading of that into the initial call. Thus one says:

It is possible that though the vision itself was early, the account of it was later. The hopelessness of his prospective ministry looks a little like the retrospect of a disappointing experience.¹⁰

9. G. A. Smith: op. cit. pp. 47,48

10. J. E. McFadyen: op. cit. p. 133

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There is some support for this idea in the fact that in verses 11-13a the utter annihilation of the people is asserted while we find no such assertion anywhere else in Isaiah's work. In all other places Isaiah seems to express faith in a remnant which shall be saved. There are others who feel that Isaiah could not have carried out his long ministry as he did if he had been convinced from the beginning that it would result in the hardening of the people rather than in their turning to God and finding salvation.

These arguments do not seem conclusive to me. Isaiah did feel the divine imperative to declare the truths of God, but that does not necessarily mean that at the same time, from his knowledge of the people, he could not tell how they would react to them. Nor can we believe that Isaiah would not have declared those truths even though he knew they would not be accepted. The real prophet must declare the message of God, whether it is heeded or not. The divine imperative was upon Isaiah and he must speak. He was in the same position as Amos when he said, "The Lord Jehovah hath spoken; who can but prophesy?"¹¹ The fact that elsewhere Isaiah expresses faith in a remnant does not prove that this part is a result of retrospect. The doctrine of a remnant may have come as a result of a later revelation just as easily as could the idea of the complete

11. Amos 3.8

1. The first part of the document discusses the importance of maintaining accurate records of all transactions and activities. It emphasizes that this is essential for ensuring transparency and accountability in the organization's operations.

2. The second part outlines the various methods and tools used to collect and analyze data. This includes both traditional manual methods and modern digital technologies, highlighting the benefits of each approach.

3. The third part focuses on the role of the management team in overseeing the data collection process. It stresses the need for clear communication and coordination between different departments to ensure that data is collected consistently and accurately.

4. The fourth part discusses the challenges faced during the data collection process, such as incomplete or inconsistent data, and provides strategies to overcome these challenges. It also mentions the importance of regular monitoring and evaluation of the data collection process.

5. The fifth part concludes by summarizing the key findings and recommendations. It reiterates the importance of a robust data collection system and suggests areas for future improvement and research.

annihilation of the people. This view is well expressed by one writer as follows:

We have no right to imagine that the prophet, from his subsequent experience, read into his original commission elements which it did not convey to his mind at the time. To suppose that he could not have carried on his work under the depressing conviction expressed in vv. 9-13 that he would only harden the people in unbelief is to mistake the prophet's attitude to his work. If there were any force in the argument it would prove too much, for it would be necessary to suppose that the chapter was written after Isaiah's life-work was over. But Isaiah, like his predecessors Amos and Hosea and his successors Jeremiah and Ezekiel, spoke the word of God under an inward constraint, and his writings contain no sign that he ever cherished any expectations of success beyond what the vision allows.¹²

We now turn to the call itself. It came by means of a vision of Jahweh in all of His glory and of the splendors of the heavenly court. He saw Jahweh in all His holiness and majesty. It was an awe-inspiring sight. His glory filled the whole earth. Isaiah's whole message roots back into this inaugural vision. It made a profound impression upon the prophet. His first impression, given in verses 5-8, was the crushing sense of his own guilt and imperfection along with a sense of the same kind of guilt and imperfection on the part of the people among whom he lived. The touching his lips with the glowing stone from off the altar was a symbolic act denoting forgiveness. This transformed his sense of guilt into a glad self-surrender to the service of this majestic King. Following this, he received his commission to proclaim the word of God to the people, but at the same time being told what its effect upon

12. John Skinner: op . cit. p. 43

the people would be, vv. 9-13. The effect was to be two-fold. First of all it would increase the spiritual insensibility of the great mass of the people, and then this would in turn lead to a succession of destructive judgments by which the land would be laid waste until only a small remnant would be left to form the nucleus of the future people of God. It is worth noting at this point, that the suggestion of a remnant does not appear in the LXX. It may, therefore, be a later addition by an editor to break the otherwise unreleased doom expressed in the preceding verses. To many, however, it is only natural that we should find Isaiah's most characteristic doctrine given to him in his inaugural vision.

VII. PROPHECIES DURING THE SYRO-EPHRAIMITE WAR

Chapters 7.1-9.7

Let us here just review the background a little. Tiglath Pileser was king in Assyria. He had come west in 738 B. C. and Menahem of Samaria had submitted to him. Following that Tiglath Pileser was kept busy campaigning to the south east and north of Assyria. In the meantime a new king had come to the throne in Samaria. This king, Pekah, joined with Reson of Damascus to overthrow Ahaz of Judah and to revive an old alliance. These chapters contain Isaiah's prophecies which were delivered at that time. The date, therefore, for this section is about 735 or 734 B. C.

In these chapters we are given two important events in

Isaiah's career. Here we see his first appearance as a practical statesman trying to shape the destinies of his country by urging upon the king a definite policy. It is here that

Isaiah begins that career of practical statesmanship which not only made him the greatest political power in Israel since David but placed him, far above his importance to his own people, upon a position of influence over all ages.¹³

Here we also see the formation of a band of disciples and what seems to be a temporary withdrawal from public life. He proclaimed his message to the public until he was convinced that they would not hear him and then he withdrew with a band of disciples and taught them privately. It was in this band of disciples that he was preparing at least the nucleus of the remnant which he affirmed so confidently.

In chapter 7.1-2 we are told of the invasion by Rezon of Damascus and Pekah of Samaria and of the effect it had upon King Ahaz and the people. Their hearts trembled as the trees of a forest tremble in the wind. At this time, Isaiah, feeling that he was directed by Jahweh, took his young son, Shear Jashub, and went to meet Ahaz. He urged him to have faith in Jahweh, and not to fear those "two tails of smoking firebrands." He assured him that their evil design would not be carried out, but that instead, they themselves would soon be destroyed. Perhaps the very presence of his son, Shear Jashub, whose name means "a remnant shall return", was intended to bring assurance

13. G. A. Smith: op. cit. p. 89

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to Ahaz' trembling heart. It is here that we get one of Isaiah's leading doctrines, that of utter dependence upon God. He believed that through faith, more than in any other way, Jerusalem would find security. Thus he said, v.9, "If ye will not believe, surely ye shall not be established."

But Ahaz was not convinced. He was still fearful. Therefore Isaiah offered to let him choose anything he might desire as a sign, vv. 10,11. But Ahaz, unable to trust the spiritual forces, under pretext of reverence, refused even to ask for a sign and in turn was given one by Isaiah, vv. 12-17. Isaiah's faith was so great that he offered anything as a sign. His faith in the speedy deliverance of Jerusalem was so great that he gave the sign of the child soon to be born, who would be called "Immanuel," that is "God with us." Before this child would be old enough to know the right from the wrong the two countries that were threatening Jerusalem would be overcome and the Assyrian would be at the very door of Jerusalem. These things did not come as soon as Isaiah expected, but time did show that he was right. Perhaps Ahaz had already appealed to Assyria, and therefore refused the sign. That might also explain Isaiah's threat of distress at the hands of Assyria.

This part of the chapter has been thought to refer to the Messiah, but that phase of it will be treated in the separate section on the Messianic prophecies.

The next section, vv. 18-25, is a prophecy of the devas-

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tation of Judah by Assyria. The land will be utterly desolate. Every thing will be destroyed or taken away, just as a razor shaves. It will be so desolate that briars and thorns will grow in it and it will be a place for hunting and for pasture. The land will not be fit for anything else. This terrible devastation will be accomplished by Jahweh using Assyria, v. 20. In this we get a picture of Jahweh as the supreme God, even controlling the movements of great nations like Assyria, and using them to accomplish his purposes. Such an idea was not new with Isaiah.

Even before Isaiah's time such principles had been proclaimed by Amos and Hosea, but it was Isaiah who both gave to them their loftiest expression and applied them with the utmost detail and persistence to the practical politics of Judah.¹⁴

In chapter 8 Isaiah returns to the idea of the near destruction of Damascus and Samaria. He treats of this especially in verses 1-4. He has the word "Maher-shalal-hash-baz" written upon a tablet. The word means "The spoil speedeth, the prey hasteth." It was to signify the fact that the two powers that were threatening Jerusalem would soon be destroyed. To give this idea added weight and significance Isaiah gave this name to his second son. Then he declared that before this child would be old enough to say the first words a child learns the two threatening powers would be overthrown by the king of Assyria. The prophecy was fulfilled, though not quite as soon

14. G. A. Smith: op .cit. p. 99

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as Isaiah expected. Damascus fell in 732 B. C. and Samaria ten years later, in 722 B. C.

Verses 5-8 give the consequences of turning to a foreign power for help instead of relying on Jahweh. These people, who have "refused the waters of Shiloah, that go softly" will be overcome by the waters of the Euphrates. That is, those who have refused to depend upon the unseen presence of Jahweh, will be overcome by the Assyrians. This, of course is directed against the people of Jerusalem.

In verses 9,10 Isaiah appeals to the nations to take note of the fact that all the plans that are made against the will or rule of Jahweh will come to nought. Jahweh will not be frustrated in his purpose.

In verses 11-15 Isaiah relates how he was made to feel that Jahweh and not some foreign power is the one that is to be feared. Those who recognize His purposes and order their lives accordingly will get along all right, but those who stumble heedlessly against the purposes of Jahweh will be ensnared and destroyed.

The people had rejected all that Isaiah had declared unto them. He had first appealed to king Ahaz himself, ch. 7, and when he had rejected his teaching, he appealed to the nation at large, ch. 8.1-15, and they, too, had rejected his teaching. Now he withdraws from public life for a while, and spends his time in instructing a band of disciples. He and this band of

disciples, v. 18, not just he and his two children, will be for a sign from Jahweh to the people of Jerusalem.

The rest of this section is concerned with the teaching which Isaiah gave to his disciples, and probably formed part of the testimony which he was to seal up among his disciples. In verses 19-22 there is a vivid picture of the darkness and distress which were upon the land. There was great spiritual darkness, with people seeking oracles from spirits of the dead, either because they could not get any word from Jahweh, or because they would not believe the message they did receive from Him. There was also outward distress, vv. 21,22, revealed by men, maddened by hunger, roaming through a weary land, with no relief to be found.

The last section, ch. 9.2-7, is one of the Messianic prophecies. It pictures the light of a great deliverance, vv. 2,3, which is accomplished by the overthrow of Assyria, vv.4,5, and the advent of a, or the, Messianic king, vv. 6,7. This passage also will be treated in more detail in the section on the Messianic prophecies.

VIII. ORACLE AGAINST ASSYRIA

Chapter 10.5-34

This is a passage the date of which is not easily determined. Verse 5 seems to imply that there is an impending Assyrian invasion. Of the cities mentioned in verse 9, Carchemish was the last to fall. It fell in 717 B. C. Therefore the

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date of this oracle must be after that time. The latest date that we could assign to it is that of the invasion of Sennacherib in 701 B. C. It must have come between these dates, but there is no agreement as to just what time between them. Some would put the date soon after the fall of Samaria. That event probably caused serious questioning in Judah as to when and where the invasion would stop. Such an occasion would be suitable for an oracle against Assyria. The reflection, in verse 20, of the fatal policy of Ahaz in trusting to Assyria also suggests an early date. The most serious objection to this date is that the prophet seems to regard the overthrow of Assyria as imminent.

Some scholars have thought that the invasion of Judah was either seriously threatened or actually carried out in 711 B. C. when the Assyrians came against Ashdod. They have connected this oracle with that date. But chapter 20 which, without doubt, belongs to that time, represents the further extension of Assyria's power even to Egypt. It does not seem probable that Isaiah would, at the same time, have announced the overthrow of Assyria. The only other date is 701 B. C. But there are also objections to this date. The imaginary route of the invaders, vv. 28-32, suggests a time not too close to this event. Here the invasion is represented as coming from the north, while it actually came from the west. It is further objected to this date that the conquests mentioned in verse 9 were not all made by Sennacherib. But they were not

1. The first part of the document discusses the importance of maintaining accurate records of all transactions and the role of the accounting department in ensuring the integrity of the financial statements. It also highlights the need for regular audits and the importance of transparency in financial reporting.

2. The second part of the document focuses on the implementation of internal controls to prevent fraud and ensure the accuracy of financial data. It outlines the key components of a robust internal control system, including segregation of duties, authorization procedures, and regular monitoring and evaluation.

3. The third part of the document addresses the challenges faced by organizations in managing their financial resources effectively. It discusses the importance of budgeting and forecasting, and the need for flexible financial management strategies to adapt to changing market conditions.

4. The fourth part of the document explores the role of technology in modern accounting and finance. It discusses the benefits of using accounting software and the importance of data security in the digital age. It also touches on the emerging field of blockchain technology and its potential impact on the accounting industry.

5. The fifth part of the document provides a summary of the key findings and recommendations. It emphasizes the need for a holistic approach to financial management, one that integrates accounting, internal controls, and strategic financial planning. It also calls for ongoing education and training for accounting professionals to stay current in their field.

made by any one man. The king who speaks probably does so as the representative of the might of Assyria.¹⁵ Thus it seems best to assign this to a time near 701 B. C., though we cannot be dogmatic about it.

In the first part of this section, vv. 5-15, we have a contrast between Jahweh and Assyria. Jahweh had a plan for Assyria, but she was disregarding it. She is ambitious for world dominion, and because of the success which she has had, she boasts, vv. 8-11 and 13,14, and attributes her success to her own wisdom. She saw no difference between Jahweh and the other gods whose people and territory she had overcome. She also intended to show His weakness by overcoming His people. But the prophet sees the truth. Assyria is merely an instrument in the hands of Jahweh, vv. 5, 6, 7, and 15. When Jahweh has accomplished His purpose with Assyria he will destroy her, vv. 33, 34.

Jahweh will vindicate His power by overthrowing Assyria. Verses 16-24 picture this overthrow and its consequences for Judah. The prophet describes the destruction of Assyria under the figures of fire and disease, vv. 16-19. Following such a manifestation of Jahweh's sovereignty as this the Remnant will be converted and they will depend entirely upon Him, vv. 20-23. The prophet then gives a message of comfort to the harrassed nation, and then an ideal description of the Assyrian's march

¹⁵ See for a full discussion of these J. Skinner: op. cit. p. 84.

1. The first part of the document is a letter from the President of the United States to the Congress, dated January 1, 1801. It is a very important document, as it is the first time that the President has addressed the Congress since the establishment of the new government.

2. The second part of the document is a report from the Secretary of the Treasury, dated January 1, 1801. It is a very important document, as it is the first time that the Secretary of the Treasury has reported to the Congress since the establishment of the new government.

3. The third part of the document is a report from the Secretary of the Navy, dated January 1, 1801. It is a very important document, as it is the first time that the Secretary of the Navy has reported to the Congress since the establishment of the new government.

from the nation's frontiers to the very walls of Jerusalem, vv. 28-32. The section closes with a vivid picture of the sudden annihilation of the Assyrian force by the hand of Jahweh, vv. 33, 34. Skinner has an interesting comment upon this prophecy. He says:

This great prophecy is the clearest and probably the earliest exposition of that conception of the divine government of the world which was the leading principle of the latest period of Isaiah's ministry.¹⁵

The next section, Ch. 11.1-9, is another Messianic prophecy and will be considered in the last section of this chapter under the Messianic prophecies. Chapter 11.10-12.6 are considered as Un-Isaianic, that is, as not coming from Isaiah, the son of Amoz, and will be considered in Part III along with the other sections of Isaiah 1-39 that are not from Isaiah.

IX. THE MESSIANIC PASSAGES IN ISAIAH I-XII

Chapters 2.2-4; 4.2-5; 9.2-7; 11.1-9; and 7.14-15

Over these Messianic passages there has been, and is yet much controversy. Many believe that they are for the most part due to a later hand. Some would even put them into the post-exilic period. But, on the other hand, there are some who feel that such a tendency has been carried too far. Thus Dean Knudson says:

The tendency to call in the 'later hand' has in recent years been carried to a wholly unjustifiable extreme. The anti-Assyrian prophecies in Isaiah, for instance, the Mes-

16. op. cit. p.83

sianic prophecies, and the passages that seem to teach the inviolability of Jerusalem have all been declared to be later additions. For this there is no adequate ground. ¹⁷

It may have been noticed that we placed chapter 7.14-15 at the end of our list of Messianic passages. That was because it is somewhat different from the others and will therefore be treated separately at the end of this section. The other passages are quite closely related and will be considered first of all as a group, and then as separate passages. Therefore we turn now to the general arguments for and against the attributing of these to Isaiah, the son of Amoz.

We begin with the arguments against the Isaianic authorship of these passages. We find five of these arguments. Lack of space forbids more than naming them. They are as follows:

- a. The idea of a Messiah did not appear in Israel before the Exile and therefore these passages would be unintelligible to the contemporaries of Isaiah.
- b. The functions assigned the Messiah are not religious but political.
- c. The rôle of the Messiah is national, not universal.¹⁸
- d. They contain contradictions with the ideas of Isaiah given elsewhere. They promise release and deliverance while elsewhere Isaiah predicts doom and judgment.
- e. There is want of logical connection between

17. Albert C. Knudson: The Beacon Lights of Prophecy (The Methodist Book Concern: New York: 1914) p. 144

18. See George Adam Smith: "Isaiah" A Dictionary of the Bible, IV Vols. Edited by James Hastings: New York: Charles Scribner's Sons, 1898), pp. 488, 489

the various passages.¹⁹ Some would add another argument against the Isaianic authorship. They say that the language is more suitable to a late date than to the time of Isaiah. The arguments in favor of the belief that Isaiah, the son of Amoz, wrote these passages seem to me to outweigh these arguments against that belief. We now present those arguments: a. Isaiah did not newly create the idea of salvation and the expectation of a saviour, but assumed it to be already familiar to his hearers. b. The functions of the Messiah as national and political suit an early stage in Israel's religious development better than a later. In Isaiah's time Israel or Judah was a national and political community and would have that kind of an outlook upon life along with the religious, while after the Exile Israel was predominantly a religious community. c. The difference in temper between these and other prophecies of Isaiah is not conclusive argument against his authorship, for pre-Exilic prophecy was not exclusively judicial, nor was it entirely devoid of hope. We have only to note Isaiah's doctrine of the remnant to realize that his prophecies did have in them a note of hope. d. None of the disputed passages attribute to the Messiah any of the measures, which were required by the Exilic or immediately post-Exilic ages, for the re-establishment of Jerusalem. There is nothing of a return from exile or of the dream for world empire. Instead they are concerned with deliv-

19. Ernst Sellin: Introduction to the Old Testament, Translated by W. Montgomery: (New York: Geo. H. Doran Company, 1923), p. 132

erance from the Assyrians and the establishment of justice among the people. e. Those who deny these to Isaiah are not agreed as to the date. f. The language argument against Isaiah's authorship does not carry much weight for the language is as suitable to an early date as it is to a late date.²⁰ Thus, in general, the arguments seem to be in favor of the authenticity of these passages. We now turn to the various passages.

The first passage is Isaiah 2.2-4. The problem with this passage is complicated by the fact that it also appears almost word for word in Micah 4.1-5. Various explanations are given. Micah may have borrowed from Isaiah; Isaiah may have borrowed from Micah; both may have borrowed from an older prophet; or the passage may have been inserted in both prophecies by later editors. Cheyne thinks the passage is a late, probably post-Exilic, prophecy which was inserted in Micah by an editor and then borrowed from there and inserted in Isaiah by another editor.²¹ This can hardly be the correct solution for, as George Adam Smith says:

The gentle temper shown by the passage toward foreign nations, contrasts strongly with the temper of many exilic and post-exilic prophecies; while the position which it claims for Jahweh and His religion is consistent with principles of earlier prophecy.²²

20. See E. Sellin: op. cit. p. 132 and George Adam Smith: op. cit. pp. 488-9, also The Book of Isaiah, Revised edition, Vol. I pp. 142-4

21. T. K. Cheyne: Introduction to the Book of Isaiah, (London: Adam and Charles Black, 1895), pp. 9-12

22. G. A. Smith: The Book of the Twelve Prophets Vol. I (New York: Doubleday Doran Company, 1929) Rev. Ed. p. 392

This would then eliminate the last possibility. The theory that both borrowed from an older prophecy is also without much weight for it is reached "by a process of exhaustion" which "cannot command much confidence, especially when the process is after all not exhaustive."²³ Neither can we well believe that Isaiah borrowed from Micah, since Micah was the younger and began his work much later than Isaiah. Unless we make the deliverance of Jerusalem in 701 B. C. the inspiration for this prophecy it was probably written before Micah began his ministry. This leaves us with only one other possibility, namely, that it was given by Isaiah and that its appearance in Micah is to be accounted for, either by Micah himself ^{having} borrowed it, or by its ^{being} ~~having~~ inserted there by an editor. This view is strengthened by the fact that it resembles, in matter and style, other parts of the Book of Isaiah of which Isaiah's authorship is admitted.²⁴

The special features of this section may be stated briefly as follows: Zion, the acknowledged seat of Jahweh's dominion, is given a pre-eminent place among the mountains of the world. The true religion is extended by moral influence and not by conquest. As a result, the nations retain their political independence instead of being absorbed into a world empire. The authority of Jahweh is recognized by all, therefore, they appeal to Him in all international disputes. Thus war is ended and the era of universal peace is ushered in.²⁵

23. John Skinner: op. cit. p. 14

24. Note Isaiah 11.1-8 and 32.1-8

25. John Skinner: op. cit. pp. 13, 14

1. The first part of the document discusses the importance of maintaining accurate records of all transactions and activities. It emphasizes that this is essential for ensuring transparency and accountability in the organization's operations.

2. The second part outlines the various methods and tools used to collect and analyze data. It mentions the use of surveys, interviews, and focus groups to gather information from stakeholders. Additionally, it discusses the application of statistical software to process and interpret the collected data.

3. The third part describes the results of the research and the conclusions drawn from the analysis. It highlights the key findings and their implications for the organization's strategy and decision-making processes.

4. The final part of the document provides recommendations for future research and actions. It suggests areas where further investigation is needed and offers practical advice on how to implement the findings in the organization's daily operations.

In chapter 4.2-6 we have a picture of the ideal religious community, blessed with supernatural fertility, purified from sin, and protected by the presence of Jahweh. A number of scholars, among them Duhm, Hackmann, and Cheyne, assign this to a later editor of Isaiah's prophecies because of the presence in it of post-Exilic ideas and symbolism, such as "Branch", "create", "defence," and "covert," and the general apocalyptic cast. But the main ideas, the salvation of a remnant, the purification of Israel through judgment, and the regeneration of nature, are all found elsewhere in Isaiah, and suggest Isaiah's authorship.²⁶

The next passage, 9.2-7, is not questioned by very many scholars. Cheyne lists several facts that make him doubt that it came from Isaiah. Among other things he says that the description of the Messianic glory has no apparent connection with present conditions in Judah and it contains no reference to an accompanying moral regeneration of the people, that Isaiah's thoughts and imagination are so filled with the idea or picture of the divine king in his glory that there seems no room for any earthly king, and that this prophecy lacks Isaiah's lucidity.²⁷ G. B. Gray agrees with Cheyne in denying it to Isaiah, but for different reasons. But McFadyen, Creelman, Cesterley, and Skinner all seem to feel that the arguments against Isaianic authorship are not adequate and that "scholars have been too much influenced by the idea that Messianic proph-

26. See. John Skinner: op. cit. p. 29

27. op. cit. p. 45

The first part of the paper discusses the importance of the study of the history of the English language. It is argued that a knowledge of the history of the language is essential for a full understanding of the language in its present state. The second part of the paper discusses the development of the English language from its roots in Old English to its present state. It is argued that the English language has developed through a process of continuous change, and that this change has been influenced by a number of factors, including the influence of other languages, the influence of social and cultural changes, and the influence of technological changes. The third part of the paper discusses the importance of the study of the history of the English language for the study of the English language in its present state. It is argued that a knowledge of the history of the language is essential for a full understanding of the language in its present state, and that this knowledge is essential for the study of the English language in its present state. The fourth part of the paper discusses the importance of the study of the history of the English language for the study of the English language in its present state. It is argued that a knowledge of the history of the language is essential for a full understanding of the language in its present state, and that this knowledge is essential for the study of the English language in its present state. The fifth part of the paper discusses the importance of the study of the history of the English language for the study of the English language in its present state. It is argued that a knowledge of the history of the language is essential for a full understanding of the language in its present state, and that this knowledge is essential for the study of the English language in its present state. The sixth part of the paper discusses the importance of the study of the history of the English language for the study of the English language in its present state. It is argued that a knowledge of the history of the language is essential for a full understanding of the language in its present state, and that this knowledge is essential for the study of the English language in its present state. The seventh part of the paper discusses the importance of the study of the history of the English language for the study of the English language in its present state. It is argued that a knowledge of the history of the language is essential for a full understanding of the language in its present state, and that this knowledge is essential for the study of the English language in its present state. The eighth part of the paper discusses the importance of the study of the history of the English language for the study of the English language in its present state. It is argued that a knowledge of the history of the language is essential for a full understanding of the language in its present state, and that this knowledge is essential for the study of the English language in its present state. The ninth part of the paper discusses the importance of the study of the history of the English language for the study of the English language in its present state. It is argued that a knowledge of the history of the language is essential for a full understanding of the language in its present state, and that this knowledge is essential for the study of the English language in its present state. The tenth part of the paper discusses the importance of the study of the history of the English language for the study of the English language in its present state. It is argued that a knowledge of the history of the language is essential for a full understanding of the language in its present state, and that this knowledge is essential for the study of the English language in its present state.

ecy is necessarily late."²⁸ McFadyen says:

The passage falls very naturally into its context. The northern districts of Israel (9.1) had been ravaged by Assyria in 734 B. C. (2Kings 15.29) and upon this darkness it is fitting that the great light should shine; and the yoke to be broken might well be the heavy tribute Judah was now obliged to pay. In any case, the vision of the righteous and prosperous king ruling over a delivered people fittingly closes this series of somewhat loosely connected oracles.²⁹

The date of the prophecy is c.734 B. C. It gives us a picture of the dawn of the Messianic age. We see the light of a great deliverance, vv.2,3, which is brought about by the overthrow of Assyria, vv. 4,5, and the advent of the Messianic king, vv. 6,7.

Chapter 11.1-9 is also difficult to date and fix definitely as to authorship. Some deny it to Isaiah on the basis of phraseology and subject matter, but even Cheyne, who thinks this is un-Isaianic, feels that some have carried that method too far. McFadyen and Oesterley, basing their conclusions on the word used for 'stem' or 'stock' in verse 1 feel that this cannot come from Isaiah. The word suggests that the monarchy had fallen and could hardly be used while it still existed. But it seems to me that that is basing too much on one word. It might indicate merely the decadent condition of the Empire. If we place this, as many do, during the reign of Ahaz, that would seem to be a plausible explanation of the word.

28. W. O. E. Oesterley: Introduction to the Books of the Old Testament, (New York: The Macmillan Company, 1934), p. 245

29. op. cit. p. 135

1. The first part of the paper discusses the importance of the study of the history of the English language. It is noted that the English language has a long and rich history, and that the study of its history is essential for a full understanding of the language. The paper then discusses the various factors that have influenced the development of the English language, including the influence of other languages, the influence of social and cultural changes, and the influence of technological advances.

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5. The fifth part of the paper discusses the importance of the study of the history of the English language. It is noted that the English language has a long and rich history, and that the study of its history is essential for a full understanding of the language. The paper then discusses the various factors that have influenced the development of the English language, including the influence of other languages, the influence of social and cultural changes, and the influence of technological advances.

This passage "stands along with 9.1-7 and 32.1f as one of the three great presentations of the conception of a personal Messiah which the Book of Isaiah contains."³⁰ Its date is probably during the reign of Ahaz. The Messiah is identified with the house of David. He is a person of great character, v. 2, and will bring deliverance, vv. 1-5. The redemption of man also results in the redemption of nature, vv. 6-9. The description here given is to be taken neither allegorically, nor literally. It is the poetic presentation of the truth that the restoration of ^{the} harmony of creation will accompany the regeneration of human society.

Isaiah 7.14-16 is dated by the circumstances in which it was given. The date is 735 B. C., the time of the Syro-Ephraimitic war. The interpretation has given scholars the greatest difficulty. The meaning of the sign might be found in either the birth, the name, or the history of the child. Traditional Christian thought has found the meaning in the birth and referred it to Christ. But if this be true, then the sign could have had no meaning for Ahaz. It is doubtful, however whether Isaiah is referring to virgin conception. In view of verse 11, it would not be inconceivable to him, but he would hardly have used a word that could be misinterpreted. The Hebrew word used here does not mean virginity in the strict sense as we think of it.

30. John Skinner: op. cit. p. 94

Some find the meaning in the name. According to this the virgin might be any young mother who gave birth to a child at the time of Judah's deliverance from Syria and Ephriam, and the name would be the spontaneous exclamation of the child bearing woman, or women, at that time. The child, or children, who were so named would grow up as a sign to Ahaz both as to the genuineness of Isaiah's inspiration and as to the future judgment also foretold. No valid objection can be made to this on either historical or grammatical grounds, but there is no reason why the mother should be a young woman.

Others find the meaning in the history of the child. Thus, before the birth of a certain child Judah will be delivered. Before he will have emerged from infancy Syria and Ephriam will have disappeared. And then, by the time the child is a little older Judah herself, ^{have en} will ^{be} reduced to a pastoral wilderness. But this would call for a particular child and would therefore result in much guessing as to who the virgin, or marriageable woman, might be.

The most plausible explanation is that here for the first time Isaiah catches the figure of the personal Messiah. Faced by the weak Ahaz, who has called in Assyria, and thus betrayed his trust, Isaiah receives the revelation of the true king. He will be born to his people in the hour of danger, will share their poverty and affliction while he is a child and while he is waiting to take over the government and establish the perfect kingdom of God. Here the point of emphasis

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3. The third part describes the process of identifying and addressing the needs and concerns of the stakeholders. It highlights the importance of active listening and communication in this process.

4. The fourth part discusses the role of the management team in overseeing the implementation of the project. It mentions the need for clear communication and coordination among all team members.

5. The fifth part outlines the timeline and milestones for the project. It mentions that the project is expected to be completed within a six-month period.

6. The sixth part discusses the budget and financial resources required for the project. It mentions that the total budget is estimated to be around \$50,000.

7. The seventh part describes the expected outcomes and benefits of the project. It mentions that the project is expected to improve the organization's efficiency and reduce costs.

8. The eighth part discusses the risks and challenges associated with the project. It mentions that there is a risk of delays and budget overruns, but these can be mitigated through careful planning and monitoring.

9. The ninth part outlines the next steps and actions to be taken. It mentions that the project team will begin by conducting a detailed analysis of the current situation and then move on to developing a comprehensive plan.

10. The tenth part discusses the importance of ongoing communication and reporting throughout the project. It mentions that regular updates will be provided to the management team and stakeholders.

is the personality of the child. In his speedy advent, in his name and in his experience men will recognise the sign from God that Isaiah's words were true. This explanation is more satisfactory in every respect and brings the prophecy into relation with the other great Messianic prophecies of chapter 9. 1-7 and chapter 11.1-9.³¹ This is essentially the position taken also by Professor Leslie in his class lectures in the course "Old Testament Prophets" given at Boston University School of Theology.

This then completes the Isaianic material in chapters 1 to 12. The rest, as previously suggested, will be dealt with in Part III. We turn now to the next division of Isaiah's prophecies.

31. For a fuller discussion of these points see John Skinner: op. cit. pp. 61-63

1. The first part of the paper discusses the importance of the study and the objectives of the research. It also mentions the scope of the study and the limitations of the study.

2. The second part of the paper discusses the methodology used in the study. It includes a description of the sample, the data collection methods, and the statistical analysis used.

3. The third part of the paper discusses the results of the study. It includes a description of the findings and a discussion of the implications of the findings.

4. The fourth part of the paper discusses the conclusions of the study. It includes a summary of the findings and a discussion of the implications of the findings.

CHAPTER III. ORACLES MAINLY CONCERNING

SURROUNDING NATIONS

CHAPTERS 13-23

The prophecies or oracles in this section of the Book of Isaiah differ from those in the other section, which we have just considered, in that these deal almost entirely with the nations which surrounded Judah and Jerusalem, while they were mainly concerned with the welfare of Judah and Jerusalem. Thus these chapters form a second distinct division in the Book of Isaiah. The date of these prophecies is not so easily determined as it was for most of the prophecies in the preceding section. These all come from a time after 730 B. C. A closer dating will have to be left for the discussion of each of the minor sections.

Since Chapters 13.1-14.23 are concerned with Babylon it is evident that they could not come from Isaiah. Babylon was not a world power during the time of Isaiah. It was merely a province of Assyria. Because of this, we reserve the discussion of this section for Part III where we shall be considering the Un-Isaianic sections.

I. ORACLE ON ASSYRIA

Chapter 14.24-27

Some think that these verses form a conclusion to chap-

THE HISTORY OF THE

REPUBLIC OF THE

UNITED STATES OF AMERICA

The history of the Republic of the United States of America is a story of the struggle for freedom and justice. It is a story of the people who have fought for the principles of liberty and equality. It is a story of the people who have built a nation that is the envy of the world. It is a story of the people who have made the United States a land of opportunity and hope. It is a story of the people who have made the United States a land of peace and harmony. It is a story of the people who have made the United States a land of progress and innovation. It is a story of the people who have made the United States a land of greatness and glory.

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THE HISTORY OF THE

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ter 10.5-15. This, however, cannot be established with certainty. It is certain that it is not a continuation of the preceding oracle against Babylon. It is truly Isaianic both in form and in substance. Isaiah was always interested in the downfall of Assyria. She was the one who was threatening Judah, and to whom Judah had to pay tribute since the days of Ahaz. Her "complete downfall was, from Isaiah's standpoint and circle of vision, a decisive event for all peoples!"¹ This comes from the early part of Sennacherib's reign, and may possibly date from his invasion of Judah in 701 B. C. It announces the purpose of Jahweh to destroy the Assyrians on the soil of Canaan.

II. ORACLE ON PHILISTIA

Chapter 14.28-32

This oracle is very hard to date. There is much difference of opinion as to the time when Ahaz died. It is given all the way from 727 to 714 B. C. Thus the superscription does not help us very much. The superscription also suggests that the broken rod is Ahaz, but that could hardly be true, for Ahaz at no time oppressed Philistia. In fact, he never was able to do so. It seems much more probable that the 'rod' was some Assyrian king. If we accept 727 B. C. as the date when Ahaz died, then the 'rod' would probably refer to Tiglath Pileser, who also died in that year. The fact that his immediate

1. Bernhard Duhm: Das Buch Jesaja, Göttingen Handkommentar zum Alten Testament (Göttingen: Vandenhoeck und Ruprecht, 1914) p. 98

successor did not inflict any severe defeat upon Philistia need not discredit this any, for later Sargon did, and Isaiah may have anticipated a renewal of Assyrian hostility, though it did not come as soon as he expected, as was the case with the destruction of Samaria.² Others think that the 'rod' might be Shalmaneser, who died in 722 or 721 B. C., or perhaps Sargon who died in 705 B. C. Duhm even rejects the Isaianic authorship of the passage entirely, making it very late. He says:

The broken rod is not Ahaz, as the redactor seems to accept in verse 28, even less so an Assyrian king or Assyria itself. Yet the poem must fall before the time of the Maccabees, because its tenor is so entirely un-warlike and the Jews have had no public dealings with the Philistines.³

He would therefore put the date of this section about 533 B. C. But the conditions do not seem to demand such a late date. The oracle is a warning to Philistia not to rejoice, for, though the one who oppressed her is dead, another will come and the oppression will continue and even be worse than that which she has passed through.

III. ORACLES AGAINST MOAB

Chapters 15 and 16

These chapters are hard to date. They do not as a whole come from Isaiah. This is suggested by the statement given in verse 13 that it is the word of Jahweh concerning Moab that was spoken in times past. The suggestion is then, that Isaiah is

2. G. B. Gray: *The Book of Isaiah* Vol. I, International Critical Commentary, (New York: Chas. Scribner's Sons, 1912) p. 266
3. *opp. cit.* p. 100

here working over and reinforcing an older prophecy. Driver thinks it might have been written by Isaiah some time earlier and then re-worked by him at this time. In that event he would put the original prophecy at the time when Tiglath Pileser was campaigning east of the Jordan. This would place it about 733 to 732 B. C.⁴ But there seem to be some very valid reasons for believing that the original prophecy did not come from Isaiah. It has a pathetic, elegiac strain, an outflow of purely human sympathy towards the victims of the calamity, a poverty of religious ideas, and a diffuse and labored style, all of which point to some one other than Isaiah as the original author. It seems, therefore, that Isaiah is here using an old prophecy and adapting it to his own day, or probably re-emphasizing the lesson it was intended to teach. The original prophecy very probably came from the time of the conquest of Moab by Jeroboam II, of Northern Israel, during the time that Uzziah was king of Judah. The date of the epilogue, vv. 13, 14, was probably that of some Assyrian invasion, either that of Sargon in 711 B. C., or that of Sennacherib in 701 B. C. At either time Isaiah might use it to warn his people of the futility of any alliance with Moab.

IV. ORACLE CONCERNING DAMASCUS AND EPHRAIM

Chapter 17.1-11

This is one of the true Isaianic oracles. As far as the

4. See S. R. Driver: Literature of the Old Testament (New York: Chas. Scribner's Sons, 1923) p. 214

date is concerned, it seems to be out of place, for it comes from a much earlier time than the other prophecies of this section. It is "one of the earliest and most crisp of Isaiah's prophecies."⁵ According to Skinner, it should be read after Chapter 9.8-10.4 and before Chapter 7.⁶ Though the title calls it an oracle against Damascus, it deals mainly with the fate of the Northern Kingdom. The fact that Syria and Israel, or Ephraim, are spoken of together shows that the league between them had already been formed. But, evidently Damascus had not yet fallen, therefore it must have come before 732 B. C. The most probable date is c.735 B. C. The impending ruin of Damascus will remove Israel's bulwark against the Assyrians, vv. 1-3. Then follows a figurative description of the fate of Ephraim, vv. 4-5, in which he is shown as being almost entirely despoiled. All that will be left will be a very insignificant remnant, just "gleanings, as the shaking of an olive-tree, two or three berries in the top of the uppermost bough, four or five in the outermost branches of a fruitful tree." This will result in men having a greater respect for Jahweh, because they have seen his power, vv.7,8. The oracle closes with a new description of the judgment which is to come upon Israel for her apostasy.

5. George Adam Smith: The Book of Isaiah Vol. I Revised edition. (London: Hodder and Stoughton, 1927), p. 280

6. See John Skinner: Isaiah Chapters I-XXXIX, The Cambridge Bible, (Cambridge: Cambridge University Press, 1896) p. 132

V. OVERTHROW OF AN ASSYRIAN ARMY

Chapter 17.12-14

There are some scholars who consider this a continuation of the preceding oracle, and some who consider it an introduction to the next oracle. It is evident that neither of these theories can be true. "ince the reference is so clearly to the Assyrians, and the preceding oracle dealt only with Damascus and Ephraim, it cannot be a continuation of that oracle. Also since verse 14 makes such a well marked conclusion and Chapter 18 is complete in itself, it is equally evident that this can not be an introduction to that oracle. Thus it is best considered as an independent oracle, or at least as a fragment of an independent oracle. There is some question as to the date. On the view that it does refer to the Assyrians the best date would be the time of Sennacherib's invasion in 701 B. C. There are some who take it to refer to the Syro-Ephraimitic league and therefore date it about 735 B. C. Since the enemy is not directly named, this is a possibility. However, the description fits the Assyrians better. Skinner, Creelman, Gray, and Box agree in referring it to them. The oracle merely portrays the sudden destruction of an enemy's army.

VI. ORACLE CONCERNING ETHIOPIA

Chapter 18

Ethiopian ambassadors had probably come to plan with Judah for measures of defence against the common foe, Assyria.

THE HISTORY OF THE
CITY OF BOSTON

The city of Boston, situated on a neck of land between the harbor and the bay, has been the seat of government since the first settlement. It was founded in 1630 by a group of Puritan settlers, and has since that time been a center of political and commercial activity. The city has grown steadily, and its population has increased from a few hundred in 1630 to over a million in the present day. The city is known for its rich history, its beautiful harbor, and its many cultural institutions. It is a city of contrasts, with a mix of old and new, of tradition and innovation. The city has a long and proud history, and it is a city that is always moving forward.

The city of Boston is a city of many firsts. It was the first city to be founded by a group of Puritan settlers, and it was the first city to have a city government. It was the first city to have a harbor, and it was the first city to have a bay. It was the first city to have a city, and it was the first city to have a city.

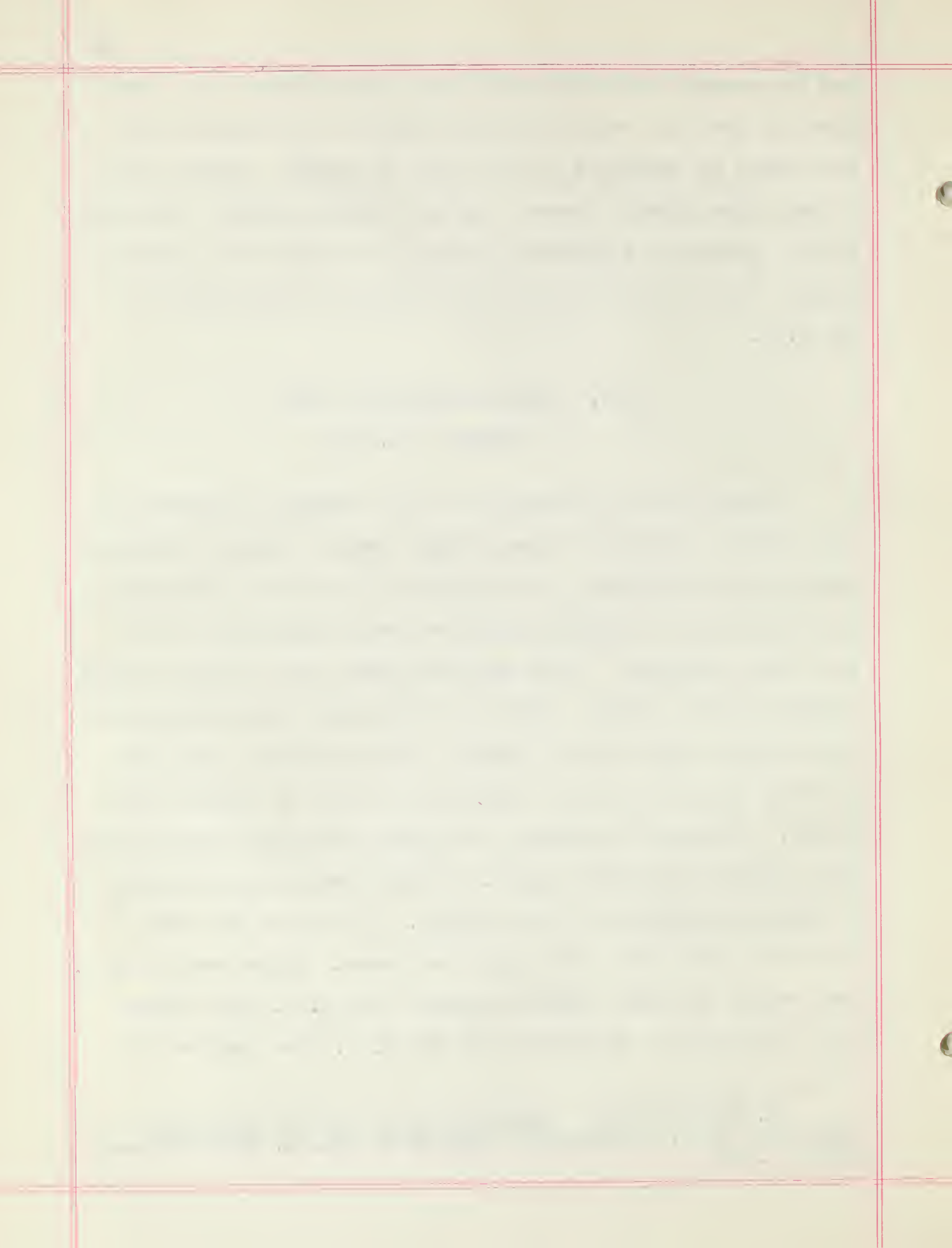
But the prophet meets them and tells them politely that Judah does not need the help of Ethiopia against the Assyrians for they shall be destroyed by the might of Jahweh. Judah is not to rely upon outside forces, but upon Jahweh himself. The date of this prophecy is probably the same as that of the preceding oracle, that is, the time of the invasion of Sennacherib in 701 B. C.

VII. ORACLE CONCERNING EGYPT

Chapter 19.1-15

There are some objections to the Isaianic authorship of this section. They are based mainly upon the general aesthetic nature of the prophecy, its heaviness of style and linguistic peculiarities, but Sellin considers these objections not to have great strength.⁷ Most scholars agree that the most of the passage is from Isaiah. There is most doubt about verses 5-10. But even these may be from Isaiah. The historical allusions are such that it is rather difficult to date the passage definitely. It seems to reflect a time when Judah was entertaining false hopes of help from Egypt, and when Isaiah was expecting an Assyrian invasion of that country. If such be the case, there are three dates that might be chosen. There was 720 B. C. when Sargon defeated Egypt at Raphia, 711 B. C. when Sargon again defeated the Egyptians, and 701 B. C. when Sennacherib

7. Ernst Sellin: Introduction to the Old Testament, translated by W. Montgomery, (New York: Geo. H. Doran Company, 1923), p. 133



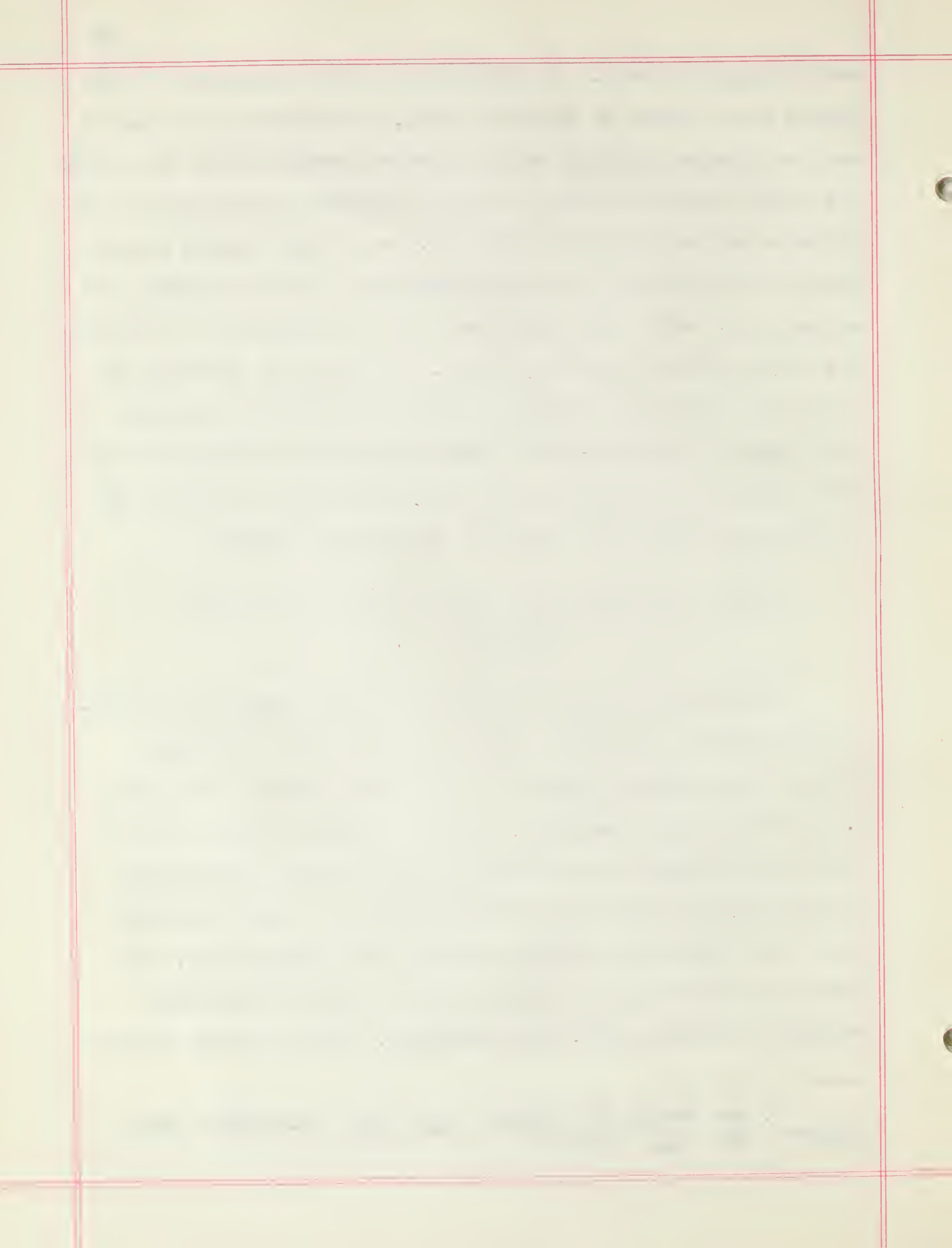
was invading the west. In either 701 or 711 the people of Jerusalem were looking to Egypt for help. No accurate date can be set but opinion is about equally divided between these two dates. The oracle portrays first of all the collapse of the Egyptian religion which results in anarchy, vv. 1-4. Then follows a picture of the physical and social calamities that will befall the country, vv. 5-10. The oracle ends with a portrayal of the failure of the boasted wisdom of Egypt. The whole is probably intended as a warning to those who wished to form an alliance with Egypt. Verses 16-25 are considered to be un-Isaianic and will therefore be treated in Part III along with the other un-Isaianic passages of this part of the book of Isaiah.

VIII. AN ACTED ORACLE AGAINST EGYPT AND ETHIOPIA

Chapter 20

This oracle is truly Isaianic, but was acted by him rather than spoken. The date is given to us in the very first verse. From Assyrian records we learn that Ashdod fell in 711 B. C. and that was therefore, the date of this oracle. The leaders in Jerusalem, or at least a part of them, were entertaining hopes of deliverance from bondage to Assyria by assistance from Egypt and Ethiopia. Some of the people also, undoubtedly shared in this hope.⁸ Isaiah is here dramatically warning the people and leaders together, that such hope is use-

8. See George Adam Smith: op. cit. pp. 200f and John Skinner: op. cit. p. 153



less and vain. Isaiah walked the streets of Jerusalem for three years clothed only in the garb of a captive trying to convince the people that the king of Assyria would lead away as captives many of the people of Egypt and Ethiopia. With such the case, their hope for help from these countries would be indeed vain.

IX. JERUSALEM REBUKED

Chapter 22.1-14

The best date for this prophecy is 701 B. C. At that time when Sennacherib besieged Jerusalem, Hezekiah met his demands and paid him heavy tribute, to secure release. Sennacherib did raise the siege and start away, but later returned and demanded the complete surrender. This chapter probably pictures the rejoicing when the siege was first raised. The people had a real celebration, shouting and making merry from the housetops and every place. Isaiah alone saw how untimely it was. He seemed to realize that Sennacherib would not pass on and leave such a stronghold behind him without securing complete submission. In the day of their danger they had paid attention to the fortifications and the water supply, vv. 8-11, but had not turned earnestly to Jahweh, who, alone, was their real source of strength. The prophet sees a great calamity approaching, when the Assyrian again comes to besiege the city. But the people still reveal an unbelief, in that instead of learning from their present deliverance and turning to serious reflection and penitence, they have made it an occasion for

1. The first part of the report discusses the general situation of the company and the results of the audit. It also mentions the scope of the audit and the methods used.

2. The second part of the report discusses the specific findings of the audit, including the results of the tests performed and the conclusions drawn from them.

3. The third part of the report discusses the recommendations made by the auditor and the actions taken by the company to address them.

4. The fourth part of the report discusses the overall opinion of the auditor and the reasons for it. It also mentions the date of the audit and the signature of the auditor.

5. The fifth part of the report discusses the conclusions drawn from the audit and the actions taken by the company to address them.

6. The sixth part of the report discusses the overall opinion of the auditor and the reasons for it. It also mentions the date of the audit and the signature of the auditor.

7. The seventh part of the report discusses the conclusions drawn from the audit and the actions taken by the company to address them.

8. The eighth part of the report discusses the overall opinion of the auditor and the reasons for it. It also mentions the date of the audit and the signature of the auditor.

9. The ninth part of the report discusses the conclusions drawn from the audit and the actions taken by the company to address them.

10. The tenth part of the report discusses the overall opinion of the auditor and the reasons for it. It also mentions the date of the audit and the signature of the auditor.

11. The eleventh part of the report discusses the conclusions drawn from the audit and the actions taken by the company to address them.

12. The twelfth part of the report discusses the overall opinion of the auditor and the reasons for it. It also mentions the date of the audit and the signature of the auditor.

13. The thirteenth part of the report discusses the conclusions drawn from the audit and the actions taken by the company to address them.

14. The fourteenth part of the report discusses the overall opinion of the auditor and the reasons for it. It also mentions the date of the audit and the signature of the auditor.

15. The fifteenth part of the report discusses the conclusions drawn from the audit and the actions taken by the company to address them.

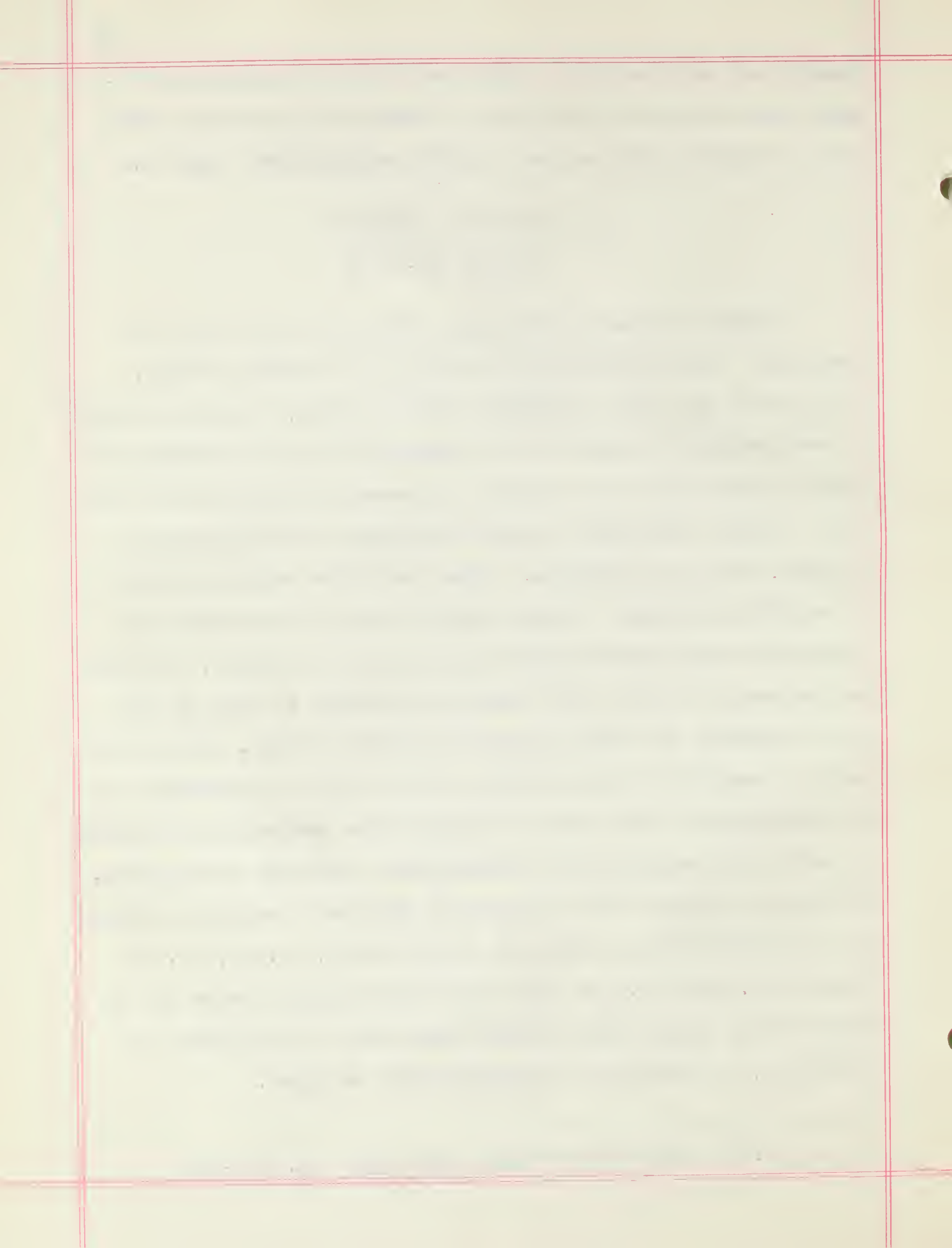
revelry and merry-making. This the prophet pronounces an almost unpardonable sin, vv.12-14. "Surely this iniquity shall not be forgiven till ye die," is his pronouncement upon it.

X. A CHANGE OF MINISTRY

Chapter 22.15-25

Shebna was one of the high officials in the court of Hezekiah. His name suggests that he was of foreign origin. His lack of any family connection would indicate the same thing.⁹ He was probably the one who was responsible for the foreign alliance policy which the leaders had seemed to follow up to this time. Isaiah denounced him and instigated his replacement by Eliakim, the son of Hilkiah. Thus the office would be filled by a native of Judah. He was probably one of the leaders of the party which was favorable to the policy of Isaiah. If such be the case, then the best date we can assign to this is 701 B. C. probably just following the preceding oracle. This would help to account for the reversal of the policy of Hezekiah, and his acceptance of the advice of Isaiah when Sennacherib returned to demand the complete and unconditioned surrender of the city. The passage closes with a warning to Eliakim concerning nepotism and an anticipation of the ruin of his house, vv. 24, 25. In Chapter 36.3 and 37.2 we learn that while Eliakim holds the position which Shebna held, Shebna does have a lower office of secretary, so evidently a compromise was arranged.

9. See George Adam Smith: op. cit. pp. 330-333



XI. ORACLE CONCERNING TYRE

Chapter 23

The date and authenticity of this chapter are very uncertain. Some think that it was an original elegy upon Sidon which was by Isaiah, but which was worked over into an elegy upon Tyre by a later editor. This, however, cannot be stated with any degree of certainty. Neither can we definitely assert that it is from Isaiah.

It is impossible to prove that verses 1-14 are by Isaiah. But, on the other hand, it is very improbable that he excluded from his survey of the foreign nations threatened or attacked by Assyria, the Phoenicians.¹⁰

It is just as hard to establish the date with any degree of certainty. There were two times during the time of Isaiah when Tyre was threatened by Assyria. One was during the campaign of Shalmaneser IV in 727-722 B. C. and the other ~~was~~ that of Sennacherib in 701 B. C. One date would be as suitable as the other.

The prophet recognizes the greatness of Tyre, v. 3, but sees also that the very commerce of the city results in evil and leads to the mercenary spirit which he speaks of as harlotry. They seemed to regard both men and things merely as matters of profit. Such a spirit must inevitably lead to destruction.

10. George Adam Smith: op . cit. p. 296

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Verses 15-18 form an appendix to the preceding part, and may possibly be post-exilic. Two reasons may be given for thinking so. The number "70" is found in late literature¹¹ and in these places the reference seems to be to Jeremiah's prediction in Jeremiah 25.11ff. Also the use to which the riches of Tyre are to be put suggests a late origin for these verses, for "The thought that the wealth of the nations will flow into the restored Jewish state is frequent in exilic and post-exilic literature."¹²

Perhaps the reader has noticed that nothing has been said about chapter 21. This chapter is among those which we cannot attribute to Isaiah, and will therefore be considered in Part III.

11. See Zechariah 1.12 and II Chronicles 36.21

12. G. B. Gray: op. cit. p. 396

1. The first part of the paper discusses the importance of the study of the history of the English language. It is noted that the English language has a long and rich history, and that the study of its history is essential for a full understanding of the language. The paper then discusses the various factors that have influenced the development of the English language, including the influence of other languages, the influence of social and cultural changes, and the influence of technological advances.

2. The second part of the paper discusses the importance of the study of the history of the English language. It is noted that the English language has a long and rich history, and that the study of its history is essential for a full understanding of the language. The paper then discusses the various factors that have influenced the development of the English language, including the influence of other languages, the influence of social and cultural changes, and the influence of technological advances.

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CHAPTER IV. ORACLES DEALING WITH THE RELATION
OF JUDAH TO EGYPT AND ASSYRIA
CHAPTERS 28-33

I. INTRODUCTION

These chapters come for the most part from the early years of the reign of Sennacherib. They reflect the negotiations of Judah with Egypt which led up to the revolt of 701 B.C. Here we see Isaiah standing almost alone against such a policy. He, himself, was convinced that it would lead to disaster. Thus we find two leading ideas of Isaiah. They are first of all, the certainty of sweeping judgment upon the unbelief and perversity of the nation, and then, secondly, the anticipation of immediate and signal salvation for Judah and destruction for the Assyrians through the intervention of Jahweh. These ideas seem to alternate with each other in these chapters in a surprising manner. It is interesting to note the outcome of this struggle between Isaiah and the leaders of the Egyptian party. We shall note this as we proceed with the study of these chapters.

II. AN UNHELMED WARNING

Chapter 28.1-22

The first verses of this section, vv. 1-6, seem to come from a time before the fall of Samaria, that is before 722 B.C.

THE [illegible] OF [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]

[illegible text block containing multiple lines of faint, mostly illegible text]

[illegible text block containing multiple lines of faint, mostly illegible text]

Undoubtedly it was first used at that time. But it seems equally certain that it was republished here by Isaiah as a warning to the People of Jerusalem. The fate of the northern capital should be a warning to the leaders of Jerusalem, but instead, the same kind of dissipation for which Samaria was noted has now become the state of society in Jerusalem. Even the prophet and the priest reel with wine and stagger with strong drink and therefore err in vision and stagger in judgment, vv. 7,8. Such drunkards are the leaders in the policy of rebellion. The prophet seems to have forced himself in upon their banqueting and they turn upon him with insolent raillery, vv. 9,10, expressing their impatience with what seems to them the tiresome monotony of his teaching. Isaiah, however, turns back their sarcasm upon them, and tells them that a day is coming when Jahweh will speak to them in a language that is more grievous than that which he is now using, and that will be such that they will not be able to misunderstand it, vv. 11,13. He then warns them against their irreligious temper revealed in their basing their hopes upon an alliance with Egypt, v. 14. They confidently reply that they have made a covenant with Death and Hell, that is that they have secured protection from any kind of danger that might threaten them, vv. 14,15. The prophet then assures them that in the coming storm of judgment every false refuge will be swept away, and the only thing that will remain will be those who have put their trust in Jahweh's unchanging purpose of salvation towards Zion, vv. 16-22.

The first part of the paper discusses the importance of the study of the history of the English language. It is noted that the English language has a long and rich history, and that the study of its history is essential for a full understanding of the language. The paper then discusses the various factors that have influenced the development of the English language, including the influence of other languages, the influence of social and cultural changes, and the influence of technological advances.

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III. AN ANALOGY

Chapter 28.23-29

In these verses Isaiah attempts to justify God's dealings with Israel by using an analogy based on the operations of agriculture. Just as the farmer plows in order that he might sow, so Jahweh is working now with Israel preparing for a future sowing. Also just as the farmer shows wisdom in varying the methods of threshing to suit the kind of grain to be threshed, so Jahweh will adapt the severity of the punishment in such a way as to save those from whom the true Israel is to rise.¹

IV. THE HUMILIATION AND DELIVERANCE OF JERUSALEM

Chapter 29.1-14

Here the prophet addresses Jerusalem symbolically as "Ariel", that is "Lion of God" or "Hearth of God." The latter seems to be the better interpretation of it. The city is gay and careless, feeling secure, perhaps in their confidence in Egypt. But Isaiah warns them that they are not to be deceived. Just as David had to besiege the city before it became God's city, so now again it will have to be brought low before it can become truly God's hearth, vv. 1-4. Verses 5-8 give a picture of the coming siege, which Isaiah was sure would come, for Jahweh must punish Judah for her sin. But just as surely will Jahweh save her ^{by} some intervention such as earthquake or fire, vv. 6-8. This was so startling and so hard to understand on their

¹ See. John Skinner: Isaiah I-XXXIX, The Cambridge Bible (Cambridge: Cambridge University press, 1896), pp. 206, 207

part because of their dulled senses, that they were as one suddenly awakened from a sound sleep, vv. 9-12. But their stupidity is really caused by the fact that their religion consists merely of ritual and doctrine, sacrifice and prayers, which in no way affect their lives either politically or socially, vv. 13,14. This very fact makes it necessary for Jahweh to adopt some very startling measures, measures that are beyond all human understanding and insight.

V. A MESSIANIC FORECAST

Chapter 29.15-24

This seems very much like the continuation of the preceding section. The prophet denounces the political intrigue of the leaders, vv. 15,16. They really attributed a lack of understanding to Jahweh, and thought that even He did not know of their dealings with Egypt. They seem to be pitting their own designs against those of Jahweh. But before long Jahweh will reveal His power by means of a wonderful transformation of nature and society. His word will then be received by the people who are now deaf to spiritual things, and those who are oppressed shall rejoice in Him, vv. 17-19. When that time comes there will be "neither tyrant nor scoffer,--neither oppression from without, nor injustice from within the state,"² vv. 20,21. The humiliation of Israel shall soon pass and shall never return. Those who are now perplexed and dissatisfied shall then be

willing^{to} receive the instruction of true religion, vv. 22-24.

VI. ORACLES AGAINST THE EGYPTIAN POLICY

Chapter 30

The people, who seem to be now fully aroused as to the danger, do not turn to God, but instead, turn more eagerly to Egypt. They have already sent an embassy on its way to Egypt. Isaiah warns against this, that it is against Jahweh's will, and that there is no ground for hope in Egypt. She promises much but can really do nothing, vv. 1-7. But the prophet's protest did not avail. This is the supreme evidence of the rebellious attitude of the people, Therefore he is bidden to write his message on a tablet that it may stand as a testimony against them for the time to come. All their doing is bad politics. Isaiah compares their work to a bulging wall. Their acts will result in a breaking out from within rather than destruction from without, vv. 12-14. Isaiah assures them that in quietness and rest they shall find strength, but they refuse this, choosing rather the horses of Egypt. Therefore they shall flee as upon horses, and be easily confounded.

In verses 18-26 Isaiah then gives a picture of the blessings which are reserved for the faithful Remnant in the Messianic age which is to come. The characteristics of this age will be the teachable disposition of the people, the cessation of idolatry, and a transformation of the external aspect of nature that will be miraculous.

THE HISTORY OF THE CITY OF BOSTON

From the first settlement of the city in 1630 to the present time. The history of the city of Boston is a story of growth and development. It begins with the arrival of the Puritans in 1630, who sought a place where they could practice their religion freely. They found a rugged coastline and a small settlement of Native Americans. Over the years, the city grew from a small village to a major center of commerce and industry. The city's location on the coast gave it a natural advantage as a port. It became a hub for trade with the West Indies and Europe. The city's economy was based on shipping and commerce. The city's population grew rapidly, and it became one of the most important cities in the New England colonies. The city's history is filled with significant events, including the Boston Tea Party and the American Revolution. The city's architecture is a mix of old and new, reflecting its long history. The city's culture is a blend of different influences, creating a unique identity. The city's future is bright, and it continues to be a major center of commerce and industry.

The rest of the chapter portrays Jahweh's destruction of Assyria by His terrible might. Jahweh will come suddenly to bring vengeance upon the foes of His people, consuming them as on a vast funeral pyre, vv. 27,28,33. The Israelites will not be harmed, but will be merely spectators, accompanying the progress of the destruction with songs of praise and thanksgiving for their deliverance, vv. 29-32. It was because Isaiah had such a faith as this that he could see the futility of any reliance upon Egypt. Box thinks the bitterness expressed toward Assyria and the want of reserve in the description of the punishment point away from Isaiah.³ But if this comes from 701 B.C. when Sennacherib came back after once raising the siege in return for the payment of a huge tribute, we can understand the bitterness even in Isaiah. Nothing could be more outrageous to Isaiah's sense of justice. It seems to me to be perfectly fitting to come from him.

VII. FUTILITY OF THE EGYPTIAN ALLIANCE

Chapter 31

In this chapter again we see clearly the transition from denunciation to promise. The Egyptian intrigue went on and the leaders were congratulating themselves on their wisdom in contracting the alliance. But Jahweh also is wise, and powerful, and when He stretches out His hand both Egypt, who is

3. G. H. Box: The Book of Isaiah, (New York: The Macmillan Company, 1909), p.143

helping and Israel, who is being helped will be destroyed together, vv. 1-3. Here again Isaiah expresses his faith in the unseen. "The Egyptians," he says, "are men, and not God; their horses are flesh and not spirit." It is not the material that makes a nation strong. Jahweh is like a lion in protecting Jerusalem, and will not be frightened by anything, v. 4. He is like a bird or hen hovering over her brood, and in such a way will he protect Jerusalem, v. 5. But in order to be sure of His protection the people are to repent and turn to Him whom they have forsaken, vv. 6,7. The Assyrian will then be destroyed, not by acts of men, but by the direct intervention of Jahweh, himself, vv. 8,9.

VIII. A MESSIANIC PROPHECY

Chapter 32.1-8

This passage gives us a picture of the ideal commonwealth in the Messianic age. Some think that it is a continuation of chapter 31, but there is really no evidence of this. It has the marks of an independent prophecy and may have been placed here by an editor as a contrast to the picture presented in the previous chapter. Some, because of the more laborious and didactic style, and because the ideal King is less idealized than in former prophecies, especially in chapter 9.1-6 and 11.1-4, are inclined to reject Isaiah's authorship of this prophecy. But since the central theme of this prophecy is the transformation of social relationships, we can easily understand why the ideal King is less emphasized. The difference in

style may possibly be accounted for by the re-editing of someone who followed Isaiah.⁴ Scholars, however, seem quite well agreed that it is mainly from Isaiah. Most would put it rather late in His career, possibly after 701 B.C. In the Messianic age a just government will be established, vv.1,2; public opinion will be enlightened and cleansed, vv.3,4; and the aristocracy will not be based on birth, but upon character, vv.5-8.

IX. AN APPEAL TO THE WOMEN OF JERUSALEM

Chapter 32.9-20

This section contains both a warning and a promise. It is directed to the women of Jerusalem. Since the argument is mainly the same as that of chapters 29 and 30, it seems probable that this comes from much the same period, namely, 704 to 702 B.C. The near date of the judgment which is threatened in verse 10 compares favorably with that in Chapter 29.1. On the other hand, the indefinite date of the future redemption seems to be more in harmony with his earlier prophecies.⁵ Duhm also places this among Isaiah's early prophecies. He says:

Since thorns shall cover the land, and the pleasant fields shall become a pasture for wild asses "forever" this poem must fall in the earliest time of Isaiah.⁶

Thus there seem to be some valid reasons for giving it an early

4. See John Skinner: op. cit. p.239

5. See George Adam Smith: The Book of Isaiah Vol. I, Revised edition, (London: Hodder and Stoughton, 1927) p.274

6. Bernhard Duhm: Das Buch Jesaja Göttingen Handkommen-tar zum Alten Testament, (Göttingen: Vandenhoeck und Ruprecht, 1914), p. 210

date, and some equally valid reasons for giving it a late date. It is impossible to decide definitely for one or the other. If there is anything in favor of one over the other it would probably be in favor of the later date.

Isaiah charges the women with a careless unconcern and indifference, a sort of false restfulness and trustfulness which is based on a shallow optimism. They continue in this even in the face of the repeated warnings which he has given them. He warns them of calamity and calls upon them to adopt the attitude of mourners over desolate fields and ravaged vineyards, vv. 9-14. Verse 12 seems to be a reference to the Adonis cult and its rites.⁷ From the condition of entire desolation, after an indefinite period of time, there will arise a new world. It will come under the reviving influence of the Divine Spirit and there will be a renewal of nature, v.15; there will be righteousness dwelling in the land, v. 16; and the fruits of this righteousness will be undisturbed peace and security, vv. 17,18. Verse 19 seems to break the harmony of the passage and is possibly a fragment of another prophecy which became misplaced.⁸

X. JERUSALEM DISTRESSED BUT DELIVERED

Chapter 33

There is much difference of opinion as to whether this

7. For a description of the Adonis Cult see Elmer A Leslie: Old Testament Religion in the light of its Canaanite Background, (New York: The Abingdon Press, 1936), pp. 48-53

8. See John Skinner: Op . cit. p.242

chapter really comes from Isaiah. Some feel that because of its lyrical emotionalism, its apocalyptic and eschatological features, and its dominant religious ideas it can hardly be from Isaiah.⁹ Furthermore a prayer like the one in verse 2 is is not paralleled in any of Isaiah's acknowledged writings, for we never see him identifying himself with his people.¹⁰ The only possible exception is at the time of his call when he said, "I am a man of unclean lips and I dwell in the midst of a people of unclean lips." This, however, is hardly a parallel to this passage. As for the eschatological character, Sellin holds that it is no ground for rejecting Isaiah's authorship, unless we are going to hold that eschatology was wholly an Exilic or post-Exilic invention.¹¹ G. A. Smith holds that it is Isaianic in character.¹² If it comes from Isaiah it must be dated in 701 B.C. If it comes from that time it may well represent Isaiah's reaction to the renewed demands of Sennacherib. This would place it along side of chapter 22.1-14.

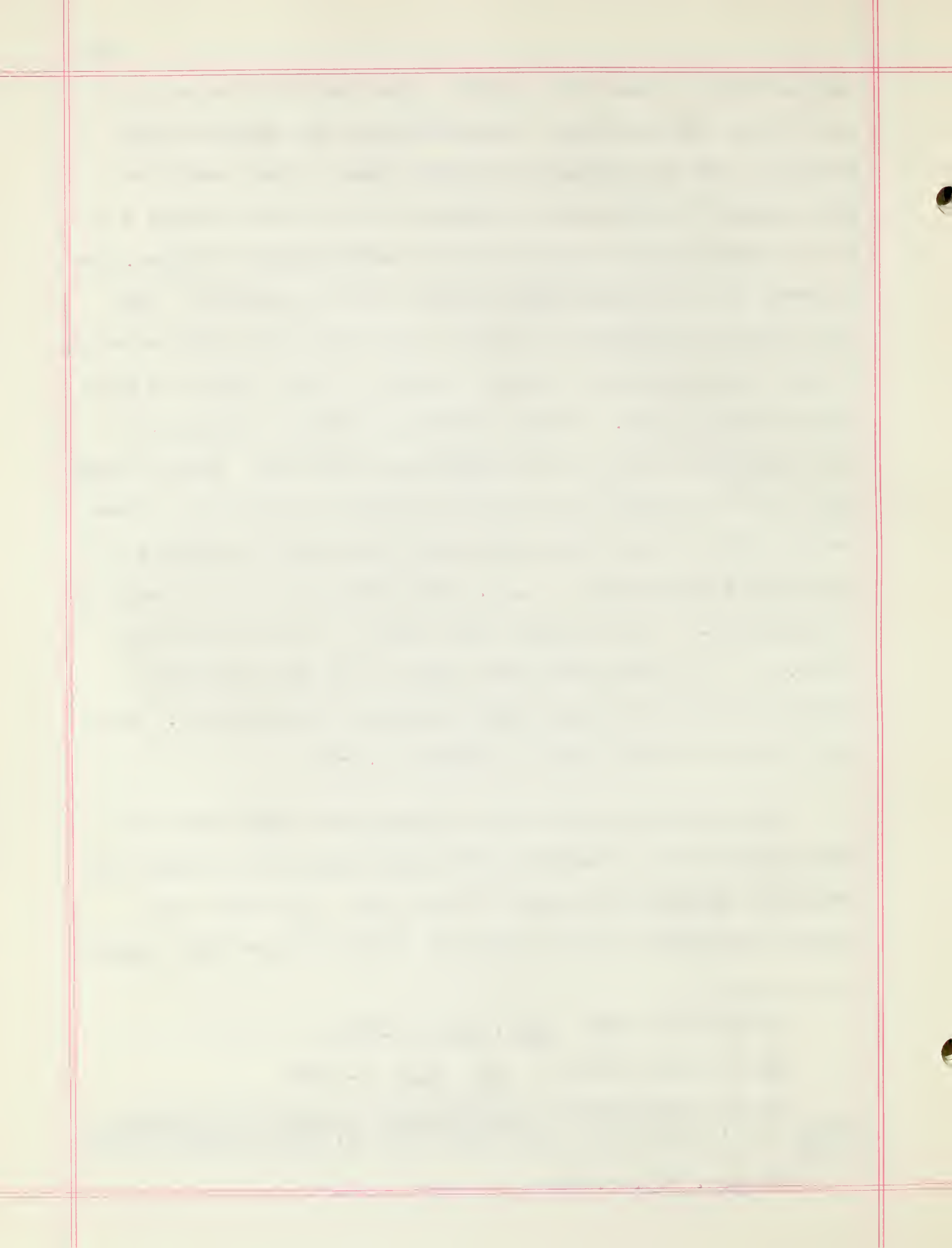
The prophecy opens with a denunciation that seems fitting in the light of Sennacherib's violation of his pledge and demand for complete surrender of the city. In verse 2 the prophet identifies himself with his people, or, as some suggest,

9. See G. H. Box: op . cit. p. 149

10. See John Skinner: op . cit. p. 247

11. See Ernst Sellin: Introduction to the Old Testament Trans. by W. Montgomery, (New York: Geo. H. Doran Company, 1923), p. 134

12. op . cit. p. 345



with his disciples, in the prayer that he makes. He anticipates the city's deliverance by the presence of Jahweh, vv. 3-6, though at present it is in dire straits, vv. 7-9. Even then the voice of Jahweh is heard announcing the swift destruction of the enemy, vv. 10-13. The sudden appearing of Jahweh fills the ungodly with fear, v. 14; but results in the security of the righteous through the consuming fire of Divine holiness. The passage closes with a description of the coming age, when the present danger shall be but a memory, vv. 18,19, and when the "king in his beauty" shall reign, with the land expanded, peaceful, secure under the protection of Jahweh, free from disease, with sins forgiven, and enjoying the privileges of the redeemed people, vv. 20-24.

This brings us to the close of the prophecies which we have classed as coming from Isaiah, the son of Amoz. We turn next, in Part III to those parts of chapters 1 to 39 which do not come from the hand of Isaiah.

1. The first part of the document discusses the importance of maintaining accurate records of all transactions. It emphasizes that proper record-keeping is essential for the integrity of the financial system and for the ability to detect and prevent fraud. The text also mentions the need for regular audits and the role of internal controls in ensuring the reliability of the data.

2. The second part of the document focuses on the challenges faced by organizations in implementing effective risk management strategies. It highlights the complexity of identifying and assessing risks, particularly in a rapidly changing environment. The text suggests that organizations should adopt a proactive approach to risk management, involving all levels of the organization and utilizing a variety of tools and techniques.

3. The third part of the document addresses the issue of data security and privacy. It discusses the increasing threat of cyberattacks and the need for robust security measures to protect sensitive information. The text also touches on the importance of data governance and the role of policies and procedures in ensuring the proper use and protection of data.

4. The final part of the document provides a summary of the key points discussed and offers some recommendations for further action. It stresses the importance of continuous improvement and the need for organizations to stay up-to-date with the latest developments in their field.

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PART III

SECTIONS OF CHAPTERS 1-39 THAT DO NOT COME FROM ISAIAH, THE SON OF AMOZ

CHAPTER V

INTRODUCTION

These sections come from various times, and with various conditions, therefore it will not be possible to give anything in the nature of a general background for all of them. Some of them as we shall see come from the time of Isaiah, or at least deal with conditions and events of the time of Isaiah. Others come from times far removed from his time and reflect conditions that did not exist until centuries after he lived. Under such conditions it was impossible to attribute them to him. In some of these sections the tone and the style are so decidedly against the Isaianic origin that one can do nothing other than attribute them to some other writer or prophet. In none of the instances where we deny or reject the Isaianic authorship is it possible to discover the author. The oracles included in this part are anonymous oracles that for some reason or other were inserted in this book by a redactor or editor. In some cases they may seem to have some relation to the true Isaianic work, while in other cases there is no relation at all. Each section will have to be considered very largely by itself. We turn now to the various sections.

THE HISTORY OF THE CITY OF BOSTON

FROM THE FIRST SETTLEMENT
TO THE PRESENT TIME

BY
JOSEPH NEALE

VOLUME I.

The first settlement of the city of Boston was made in the year 1630, by a company of Puritan settlers, who came from England, and were led by John Winthrop. They founded the city on the site of the present city, and it has since been the seat of government, commerce, and industry. The city has grown from a small village to a large metropolis, and has played a prominent part in the history of the United States. The city has been the scene of many important events, and has produced many notable men. The city has also been the center of many movements, and has been the home of many great works of art and literature. The city has a rich and varied history, and its story is one of the most interesting in the world.

CHAPTER VI
HISTORICAL SECTION DEALING WITH ISAIAH
CHAPTERS 36-39

I. INTRODUCTION

It is quite evident that these chapters did not come from Isaiah himself, though they contain episodes from his life. He is always spoken of here in the third person, while in his prophecies he did the speaking. Then, too, these chapters contain an almost word for word parallel to II. Kings 18.13-20.19. This fact causes some to believe that they were excerpted by the compiler from II Kings and placed here because they contained some of the particulars concerning Isaiah's work and the fulfillment of some of his most remarkable prophecies.¹ In doing so some abridgments were made and the song of Hezekiah was added. This sounds very plausible. Sellin has a different theory. He argues from the suggestions given in chapters 7 and 10 that there was an extant biography of Isaiah and that "the redactor of the Book of Isaiah, as well as that of the Book of Kings, may very likely have drawn his material from it."² This, too sounds possible. It is doubtful whether we ever will know

1. S. R. Driver: Literature of the Old Testament. (New York: Charles Scribner's Sons, 1923), p. 226

2. Ernst Sellin: Introduction to the Old Testament, (New York: Geo. H. Doran Company, 1923), p. 139. W. B. This book was translated by W. Montgomery.

THE HISTORY OF THE CITY OF BOSTON

FROM 1630 TO 1800

The history of the city of Boston is a story of growth and change. From a small settlement of Puritan settlers in 1630, it grew into a major center of commerce and industry. The city's location on a natural harbor made it a key port for trade with the West Indies and Europe. The Boston Tea Party of 1773, a protest against British taxation, led to the American Revolution. The city was a center of intellectual and cultural life, with many prominent figures in the arts and sciences. The city's architecture, with its many historic buildings, is a testament to its long and rich history.

The city of Boston is a vibrant and diverse community. It is a city of many faces, with people from all over the world living and working here. The city's history is a source of pride and inspiration for its residents. The city's future is bright, and it is sure to continue to grow and thrive for many years to come.

why they came to be here. The events narrated are not all from the same time. The invasion by Sennacherib is undoubtedly that of 701 B. C. The sickness of Hezekiah must have been at some time previous to that. The embassy from Merodach Baladan was also earlier than the time of Sennacherib's invasion. These dates will be dealt with in those sections. The section was probably written some time later than any of the events given. Judging from chapter 37.38 this section was written after the death of Sennacherib in 681 B.C. Further than this we cannot go.

These chapters contain the narratives of three important events which illustrate the commanding influence of Isaiah during the reign of Hezekiah. The events are:--The unsuccessful attempts of Sennacherib to take Jerusalem, chapters 36,37; Hezekiah's sickness and recovery, chapter 38; and the embassy from Merodach Baladan to Hezekiah, chapter 39. We turn now to these events.

II. SENNACHERIB'S ATTEMPTS TO TAKE JERUSALEM

Chapters 36, and 37

A careful reading of these two chapters will reveal that we have here two accounts of the same invasion, or the accounts of two separate invasions. Chapter 36.2-37.8 is very similar to chapter 37.9-36. These passages are paralleled by II Kings 18.17-19.8 and 19.9-37 respectively. The question then arises, "Are these two accounts of the same invasion or are they the

accounts of two separate invasions?" There are arguments for both theories. The arguments for two accounts of the same invasion may be stated as follows: a. There is a similarity between Rabshekah's speech and the letter of the second account. b. Hezekiah submitted both letter and speech to Isaiah. c. In each account Isaiah encouraged Hezekiah to defy Sennacherib. d. It is not likely that Sennacherib would have expected a letter to do what Rabshekah failed to do in person. These arguments do carry some weight. But now we present the arguments for two separate invasions. They are as follows: a. The similarities could be explained by similar circumstances in each invasion. b. There are certain differences existing in the accounts. They are: (1) Only the first alludes to the fall of Samaria. The omission of this from the second would be natural if it referred to a later attempt. (2) In the second the Assyrian does not taunt Hezekiah with the futility of reliance on Egypt. This would be natural if the power of Egypt had increased since the first invasion. (3) In the first account Sennacherib is in Judah, while in the second he does not appear to be so. (4) In the first Hezekiah is panic stricken, while in the second he is calm. This would be natural if he had been delivered once. (5) The first announces Sennacherib's departure as due to a rumor from the homeland while in the second the disappearance is given as due to an outbreak of plague in the Assyrian army.³ Thus it

3. For a discussion of these see George Adam Smith: The Book of Isaiah, Vol. I Revised Edition, (London: Hodder and Stoughton, 1927), pp. 313-15

1. The first part of the paper discusses the importance of the study of the history of the United States. It is argued that a knowledge of the past is essential for a full understanding of the present and for the development of a sound policy for the future.

2. The second part of the paper discusses the importance of the study of the history of the United States. It is argued that a knowledge of the past is essential for a full understanding of the present and for the development of a sound policy for the future.

3. The third part of the paper discusses the importance of the study of the history of the United States. It is argued that a knowledge of the past is essential for a full understanding of the present and for the development of a sound policy for the future.

4. The fourth part of the paper discusses the importance of the study of the history of the United States. It is argued that a knowledge of the past is essential for a full understanding of the present and for the development of a sound policy for the future.

5. The fifth part of the paper discusses the importance of the study of the history of the United States. It is argued that a knowledge of the past is essential for a full understanding of the present and for the development of a sound policy for the future.

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7. The seventh part of the paper discusses the importance of the study of the history of the United States. It is argued that a knowledge of the past is essential for a full understanding of the present and for the development of a sound policy for the future.

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seems to me that it is best to accept the theory of the two invasions.

36

In chapter 36 we have a picture of the crafty Rabshakeh. First he sends his message to Hezekiah by means of the officers of Hezekiah's court who went out to meet him, vv. 4-10. In this message he speaks of the futility of trust in Egypt, of the like futility of trust in Jahweh for they have destroyed the high places, and besides all this Jahweh himself has sent him to take Jerusalem. But this was not enough for him. After delivering his message to the officers he speaks to the people to try to get them to desert Hezekiah. He laughs at their trust in Hezekiah or even in Jahweh. The gods of the other peoples were not able to save them so why should they suppose that Jahweh will be able to save them? But the people had remarkable self-control, for they kept still and did not answer him, vv. 21,22. When the message is brought to Hezekiah, chapter 37. 1, he is terrified and sends to Isaiah asking him to pray for the country. Isaiah reassures him, telling him that Jerusalem will be saved and that Sennacherib will hear rumors from his own country that will make him return thither. It is altogether possible that Hezekiah was not able to depend entirely on Jahweh, and therefore bought off Sennacherib with the heavy tribute recorded in II Kings 18.13-16. Sennacherib then started home but hearing of an Egyptian force that was coming to meet him decided that it was not safe to leave such a stronghold as Jerusalem behind him and therefore returned to demand

1. The first part of the document is a letter from the President of the United States to the Congress, dated January 3, 1801. It is a very important document, as it contains the President's first message to the Congress.

2. The second part of the document is a letter from the President to the Congress, dated January 10, 1801. It is also a very important document, as it contains the President's second message to the Congress.

3. The third part of the document is a letter from the President to the Congress, dated January 17, 1801. It is also a very important document, as it contains the President's third message to the Congress.

4. The fourth part of the document is a letter from the President to the Congress, dated January 24, 1801. It is also a very important document, as it contains the President's fourth message to the Congress.

5. The fifth part of the document is a letter from the President to the Congress, dated January 31, 1801. It is also a very important document, as it contains the President's fifth message to the Congress.

6. The sixth part of the document is a letter from the President to the Congress, dated February 7, 1801. It is also a very important document, as it contains the President's sixth message to the Congress.

7. The seventh part of the document is a letter from the President to the Congress, dated February 14, 1801. It is also a very important document, as it contains the President's seventh message to the Congress.

8. The eighth part of the document is a letter from the President to the Congress, dated February 21, 1801. It is also a very important document, as it contains the President's eighth message to the Congress.

the complete surrender of the city. Thus we would have the cause for the second invasion. If this be true it would probably be later the same year, that is in 701 B.C.⁴ Thus at this time Sennacherib makes known his demands by means of a letter to Hezekiah, chapter 37.9-13. Hezekiah, when he receives the letter, spreads it before Jahweh and prays, vv. 14-20. He is answered through Isaiah who assures him that Jahweh has heard and will deliver the city, vv. 21-35. In the night time an angel of Jahweh smites the camp of Sennacherib so severely that he departs at once for his home and Jerusalem is spared, vv. 36-38.

III. HEZEKIAH'S SICKNESS

Chapter 38.1-8

It is difficult to give a date for this section. Verse 5 seems to imply that it was when Sennacherib or some Assyrian king was threatening Jerusalem, but a number of scholars think this verse is an interpolation. Chapter 39.1 seems to imply that it was before the embassy from Merodach Baladan. If that is true then it would be several years earlier than the invasion of Sennacherib. There was no other time that Jerusalem was directly threatened by the Assyrian kings. Hezekiah is sick, and is told by Isaiah that he will die, vv. 1,2. Hezekiah then prays earnestly, and Isaiah is sent back by Jahweh to tell him

4. See. George Adam Smith: op. cit. pp 367-383

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that he will recover and will live fifteen years longer, vv. 2-6. He is then given a sign that will reassure him as to the truth of this statement, vv. 7,8.

IV. HEZEKIAH'S SONG OF THANKSGIVING

Chapter 38.9-20

This is probably from a later time than Hezekiah and was adapted and inserted here as an expression of the king's feelings. Several reasons are given for thinking it later. a. Its very position in the chapter suggests that it is an insertion. Normally verse 21 should follow verse 8. b. It is full of literary reminiscences of certain Psalms.⁵ c. It has linguistic affinities with late literature.⁶ d. The heading, v. 9, and the liturgical appendix, v. 20, indicate that it was taken from a late liturgical collection. e. There is nothing in the character of the poem that would indicate that it was a king who was speaking. It is more likely that it represents the community as do many of the Psalms.⁷ For these reasons it seems best to date it at least post-Exilic. It is hard to date it more definitely than this. Some would carry it down to the fourth century B.C. It should also be said that there are some who defend its authenticity, ^{who maintain} that is, that it actually came from Hezekiah. But the argument I have given above seems decisive against this.

5. Note Psa. 6.5; 30.9; 88.10-12; 94.17; 105.17

6. Compare v.10 with Job 38.17; v.12 with Job 4.19,21,etc.

7. See G. H. Box: The Book of Isaiah (New York: The Macmillan Company, 1909), p. 170

THE UNIVERSITY OF CHICAGO
DIVISION OF THE PHYSICAL SCIENCES
DEPARTMENT OF CHEMISTRY

RECEIVED
JAN 10 1964

FROM
DR. J. H. GOLDSTEIN

TO
DR. J. H. GOLDSTEIN

RE: [illegible]

[illegible]

[illegible]

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V. THE EMBASSY OF MERODACH BALADAN

Chapter 39

There were two periods when Merodach was king of Babylon. The first was when he revolted against Assyria in 722 B.C. and seized the throne of Babylon. This time he was able to hold it for a period of twelve years, until Sargon overthrew him in 710 B.C. Again, when Sargon died he seized the throne and was able to hold it for only six or nine months when he was again overthrown by Sennacherib. This was about 705 or 704 B.C. The embassy spoken of in this chapter has been assigned to each of these periods by different scholars. But, since the second period of power was so short it seems best to place the embassy sometime in the first period. A number of scholars seem to agree in placing it about 714 B.C. This also helps us in determining the date of the previous chapter. It was probably the same year or in the previous year.

When Merodach Baladan heard that Hezekiah had been sick, he sent messengers and a letter and a present to him. This seems to have been a part of his policy, to make friends with foes of Assyria, or with those within the Assyrian Empire who were dissatisfied, thereby strengthening his own position. Hezekiah was so delighted with the attention that was given to him that he showed the messengers all of his house with all of the treasure he had, including the armory and all, vv. 1,2. When Isaiah learned what had been done he foretold the carrying away

THE HISTORY OF THE CITY OF BOSTON

The history of the city of Boston is a story of growth and change. From its founding as a small fishing village, it has become one of the most important cities in the United States. The city's location on a natural harbor made it a center of trade and commerce. Over the years, it has been a site of many significant events, including the American Revolution and the Civil War. The city's architecture and culture are a reflection of its long and rich history.

The city of Boston is known for its many historic landmarks, including the Freedom Trail and the Boston Common. It is also home to many world-class museums and universities. The city's diverse population and vibrant culture make it a unique and exciting place to live and visit.

The history of the city of Boston is a testament to the resilience and spirit of its people. It is a story of a city that has overcome many challenges and emerged as a leader in the world. The city's rich history and culture are a source of pride for its residents and a source of inspiration for the rest of the world.

of the treasures to Babylon and the captivity of the sons of Hezekiah, vv. 5-7. It is this part that gives us the greatest difficulty. It seems inconsistent with Isaiah's Messianic ideal. For him it was Assyria who was to bring about the punishment of Judah and prepare the way for the Ideal King. In all of his undoubted^{prophecies} there is no hint that he ever thought of Babylon as becoming the world power. Also, unless we date this incident after Hezekiah's deliverance from Sennacherib, it would seem incredible that Isaiah should disclose the fate of his remote descendants, without warning him of the crisis that was to come in his own lifetime. No satisfactory solution has been offered. There is the possibility that the prophet's actual message may have reached the late writer of this narrative in a form that was colored by subsequent events.⁸

8. See John Skinner: Isaiah I-XXXIX, The Cambridge Bible (Cambridge: Cambridge University Press, 1896), p. 285

1. The first part of the document is a letter from the President of the United States to the Congress, dated January 3, 1801. It is a very important document, as it is the first time that the President has addressed the Congress since the establishment of the new government. The letter discusses the state of the Union and the progress of the government.

2. The second part of the document is a report from the Secretary of the Treasury, dated January 3, 1801. It discusses the state of the Treasury and the progress of the government.

3. The third part of the document is a report from the Secretary of the Navy, dated January 3, 1801. It discusses the state of the Navy and the progress of the government.

4. The fourth part of the document is a report from the Secretary of the War, dated January 3, 1801. It discusses the state of the War and the progress of the government.

5. The fifth part of the document is a report from the Secretary of the Interior, dated January 3, 1801. It discusses the state of the Interior and the progress of the government.

6. The sixth part of the document is a report from the Secretary of the Agriculture, dated January 3, 1801. It discusses the state of the Agriculture and the progress of the government.

7. The seventh part of the document is a report from the Secretary of the Commerce, dated January 3, 1801. It discusses the state of the Commerce and the progress of the government.

8. The eighth part of the document is a report from the Secretary of the Education, dated January 3, 1801. It discusses the state of the Education and the progress of the government.

9. The ninth part of the document is a report from the Secretary of the Religion, dated January 3, 1801. It discusses the state of the Religion and the progress of the government.

10. The tenth part of the document is a report from the Secretary of the Arts, dated January 3, 1801. It discusses the state of the Arts and the progress of the government.

CHAPTER VII

ORACLES RELATING MAINLY TO BABYLON

Chapters 13.1-14.23 and 21

I. INTRODUCTION

To one who is at all acquainted with the events of Isaiah's day it is perfectly evident that these sections cannot come from that time. The events and circumstances reflected in them are not those of the eighth century. They are rather those of the period of the Exile. More definite reasons for assigning the sections to a late date will be given in the discussions of the sections themselves.

II. THE FALL OF BABYLON

Chapters 13.1-14.23

The Isaianic authorship of this section is almost universally rejected. There are many reasons why it could not come from Isaiah. These reasons may be summarized as follows:

- a. In Isaiah's time Babylon was not a world power. She was subject to Assyria, who was the world power, or was revolting against her. Here, however, Babylon is the world power. She is not announced as the future enemy of Judah, but is revealed as already an enemy, and one who has long held Israel in exile.
- b. If Isaiah expected the Messianic age immediately following the overthrow of Assyria, as he evidently did, he would not

have thought of Babylon holding Israel in exile. c. As has already been suggested, the Jews are no longer politically free, nor in possession of their own land, as they were in Isaiah's day, but are either in exile or just returned from exile to a depopulated country. d. Jerusalem is not portrayed as the inviolate fortress of Jahweh, as it was in Isaiah's day. e. Neither Assyria nor Egypt are mentioned except as one of three classical enemies of Judah. In Isaiah's time they were the main powers contending for the mastery of the world. f. In Isaiah 1-12 exile in Babylon is not even mentioned as a possibility, while here it is approaching its end. g. The Medes, who were outside the horizon of Isaiah historically, are definitely mentioned as the destroyers of Babylon. The writer even knows some of their characteristics, note v. 17. Thus with such a vast amount of evidence against it, one can not hesitate in rejecting the Isaianic authorship of this section. The date is most certainly during the Exile, and probably near the end of it. Driver suggests that since it mentions only the Medes, and has no reference to Cyrus, it probably came shortly before 549 B.C. when Cyrus overthrew the Median empire of Astyages.¹

This section may be further divided into two parts. The first, 13.1-14.2, is concerned directly with the fall of Babylon. The Day of Jahweh is at hand with convulsions of nature, v. 10, and the advance of armies that are consecrated for war,

1. S. R. Driver: Literature of the Old Testament, (New York: Charles Scribner's Sons, 1923), p. 212

1. The first part of the document discusses the importance of maintaining accurate records of all transactions and activities. It emphasizes that this is essential for ensuring transparency and accountability in the organization's operations.

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3. The third part focuses on the role of the management team in overseeing the data collection process. It stresses the need for clear communication and coordination between different departments to ensure that data is collected consistently and accurately.

4. The fourth part discusses the challenges faced during the data collection process, such as incomplete data or discrepancies between different sources. It provides strategies to address these challenges and ensure the integrity of the data.

5. The fifth part concludes by summarizing the key findings and recommendations. It reiterates the importance of a robust data collection system and suggests areas for future improvement and research.

v. 3, coming from a far country with weapons of the Lord, v. 5. These are the Medes, who cannot be bribed with gold, and who will be cruel and heartless, vv. 17,18. But Israel will be restored and will even take captive and rule over those who have been oppressing them. The second part, 14.3-23 is a taunt song over the fallen tyrant. His fall is given in verses 4-8. Even Sheol shudders to receive him and the other leaders who are already there taunt him with being as weak as they are, vv. 9-11. Though he had sought to scale the very heavens and to exalt himself to the Seat of the Most High, he is hurled down to Sheol, vv. 12-15. Those who look on marvel at his downfall, vv. 16-21. In the closing verses Jahweh announces its utter destruction.

III. AN ORACLE OF BABYLON

Chapter 21,1-10

This oracle is denied to Isaiah on the same grounds as the one we have just considered. It is therefore, unnecessary to recount them here. The date is very probably about the same also, that is around 550 B. C., or perhaps a little nearer the close of the Exile, for the picture given would fit well with the fall of Babylon to the Persians under Cyrus. The advance of the enemy is described. It unnerves the prophet, causing him to shudder. The Babylonians are interrupted in the midst of a carousal, vv. 1-5. The prophet then describes the inward process by which the meaning came to him. He, as a watchman, sees the sign and then proclaims the import, which is, "Babylon

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4. The fourth part discusses the challenges faced during the data collection process, such as data quality issues, incomplete information, and the risk of data loss. It provides strategies to mitigate these risks and ensure the integrity of the data.

5. The fifth part describes the final steps in the data collection process, including data verification, cleaning, and archiving. It emphasizes the importance of these steps to ensure that the data is reliable and can be used for future analysis.

6. The sixth part concludes the document by summarizing the key findings and recommendations. It reiterates the importance of a systematic and transparent approach to data collection and suggests areas for further improvement.

is fallen." George Adam Smith presents an interesting theory in regard to this oracle. He would date it about the time of the first downfall of Merodach Baladan. He feels that the sympathy expressed for the falling Babylon is more akin to the temper of Isaiah than to that of the Jewish prophets of the Exile.² This is an interesting point, but seems to be outweighed by the arguments against the Isaianic authorship.

IV. ORACLES ON EDM AND ARABIA

Chapter 21.11-17

Common characteristics of these oracles with the preceding one on Babylon are the obscure oracular utterance, which is in contrast to Isaiah's clear, terse style, the strongly marked visionary element, and the sympathetic attitude of the author toward the foreign nations which are concerned. These suggest an identity of authorship to that of the preceding oracle. If this be true the date is probably much the same. There is nothing by which we can date them any more accurately than this. The oracle on Edom, vv. 11,12, is really not an oracle at all, but rather a refusal to give one. The oracle on Arabia, vv. 13-17, pictures the grievousness of war, which reaches even the distant desert lands and roads.

2. George Adam Smith: The Book of Isaiah Vol.I, Revised edition, (London: Hodder and Stoughton, 1927), p.282 Footnote No. 1

CHAPTER VIII
THE LITTLE APOCALYPSE

Chapters 24-27

I. INTRODUCTION

These chapters are very difficult and present many problems. Lack of space will prevent our dealing with every problem which they present. We will, however, deal with the problem of the date and the authorship. Scholars differ widely in their ideas concerning this section. Some consider them a unity and others do not. Some believe them to be Isaianic and others do not. Some believe them to come from Isaiah's time and others would make them almost the latest of Old Testament writings.

Sellin does not consider these chapters to be a unity. He finds in them a group of apocalyptic sections with a cycle of poems interwoven among them. He says that the poems have no connection with the apocalyptic sections.¹ On the other hand, Driver says:

These chapters are intimately connected together and form a single prophecy. They present a vivid picture of a great world judgment, and of the happy escape from it of God's faithful people. In particular, they declare the overthrow of some proud, tyrannical, city and depict the felicity, and spiritual blessedness, which Israel will afterwards enjoy.²

1. See Sellin, E: Introduction to the Old Testament, Translated by W. Montgomery, (New York: Geo. H. Doran Co. 1923), p. 137, 138

2. S. R. Driver: Literature of the Old Testament (New York: Chas. Scribner's Sons, 1923), p. 219

In this work we shall accept the unity of the chapters, for in Hebrew prophecy one often finds the idea of judgment alternating with the idea of redemption and bliss through the intervention of Jahweh. Thus, since what Sellin calls poems have for their theme the triumph of the City of God, it seems only natural that they should be interspersed with the sections dealing with Judgment and the Day of Jahweh.

The arguments against the Isaianic authorship and the late date may be taken together, for if it is of late date, it is evident that it could not ^{have} come from Isaiah. In this we shall follow Cheyne who gives the most comprehensive argument in favor of a late date.³ He begins by listing the apocalyptic elements which point away from Isaiah. They are as follows: a. The physical convulsion of the world, ch. 24.1,18-20.⁴ b. The idea of the nations going up to Mt. Zion for the divine coronation feast, 25.6 is eschatological. c. The resurrection by means of a simple natural phenomena, 26,19, is similar to Ezekiel 37.9 and thus suggests a late date. d. The committal of the "host of the heavenly heights" and the "kings of the earth" to prison, 24.21,22, are late ideas. e. The mythical designation of the three oppressive world powers, 27.1, is similar to Daniel 7 which is late. f. The mighty sword of God, 27.1, is an idea

3. For a full discussion of these see T. K. Cheyne: Introduction to the Book of Isaiah, (London: Adam and Charles Black, 1895), pp. 145-154

4. Compare Ezekiel 38.19,20; Haggai 2.6,7,21; Joel 3.16; and Zechariah 14.4,5.

that is prominent in late eschatological descriptions.⁵ g. The trumpet blown to recall the Jewish exiles, 27.13, seems to suggest that it has become a technical term. All these ideas suggest a late date since they are apocalyptic in nature. He then presents the arguments for a late date drawn from the ideas and ideals of these chapters. Such are the following: a. The idea that all of mankind had broken a divine law, 24.5, is very late. b. the "host of heaven", 24.21, can only be explained by the later belief in angelic patrons of nations. c. The visible enthronement of Israel's kings on Mt. Zion still in the future 24.23; 26.13, are ideas that are frequent in post-Exilic Psalms. d. The promise of abolition of death, 25.8, and the hope of the resurrection of individuals, 26.19, become more intelligible the later they are placed in the Persian period. e. The admission of "all peoples" to religious privileges, 25.6, is more characteristic of Deutero-Isaiah and later writers. f. The ideal of national life as a prolonged act of worship, 27.13, must have grown up in a non-political age. To these arguments we can add the one based on the social state. The fact that priests, 24.2, and elders, 24.23, seem to be the most prominent class suggests a time following the break-up of the nation as a political entity.⁶ The foregoing all point to a late date, but none of them give us a definite date. Various dates have been assigned to it. Those who accept the Isaianic authorship

5. Note Zechariah 13.7; Revelation 1.16; 2.12

6. Note Joel 1.14; 2.16

naturally place it in the eighth century. Others vary all the way from this to a time following 135 B.C. which is the date assigned to it by Duhm. Perhaps the most accurate date is between 349 B.C., when Artaxerxes Ochus destroyed Sidon, and the coming of Alexander, about 330 B.C. It is well to remember, however, that the fact that these chapters may be very late does not destroy their religious value. They are

. . . in the front rank of evangelical prophecy. In their experience of religion, their characterization of God's people, their expressions of faith, their missionary hopes and hopes of immortality, they are rich and edifying.⁷

We shall now give just a word concerning the separate chapters. Chapter²⁴ is probably a description of the Last Judgment, though it portrays some of the conditions of the author's own day. Scholars are unable to identify the chapter with any historical situation. There is a break-up in which the whole earth is included, v. 1, as well as those who are in it. It is polluted by man's sin and transgression, v.5, and therefore it will be destroyed, vv. 6,19. But Jahweh will reign with the elders on Mt. Zion and in Jerusalem, v. 23.

Chapter 25 begins with a psalm of thanksgiving probably celebrating the downfall of some heathen city, and the deliverance that will come to Israel as a result, vv. 1-5. Then follows a prophecy of the Messianic era, which presents it under

7. George Adam Smith: The Book of Isaiah Vol. I, Revised Edition, (London: Hodder and Stoughton, 1927), p. 452

1. The first part of the paper discusses the importance of the study of the history of the United States. It is argued that a knowledge of the past is essential for a full understanding of the present and for the development of a sound policy for the future.

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the figure of a feast spread for the nations. The chapter closes with another hymn of praise, vv. 9-12, which was composed in anticipation of the extinction of Moab.

Chapter 26 gives us the nation's prayer for a more complete salvation. As a nation it has

. . . emerged from a season of great trouble and oppression, and gratefully acknowledges the mercies it now enjoys, but this feeling is accompanied by confession of failure and an eager longing for a fuller experience of the Divine blessing.⁸

The chapter opens with an enthusiastic praise and thanksgiving for what God has done for the nation, vv. 1-5, and then passes into the mood of meditation in which we catch a longing for the accomplishment of Jahweh's judgments, vv. 8,9a, because only so will the inhabitants of the world learn righteousness, vv. 9b-10. This passes then into prayer in which the author prays for the destruction of the nation's enemies, for the peace of Israel, and from this into a retrospect of the nation's past history, in which, by Divine help, much had been achieved, vv. 11-15. But, in spite of the achievements, there have also been failures, and though Israel has learned much, it seems that much of her pain and effort has been ineffectual, vv. 15-16. The nation is disappointed over the small number that remain to see the glory of the new era. Then comes verse 19 with its promise of life from the dead in the most literal sense. This

8. John Skinner: Isaiah I-LXXIX The Cambridge Bible, (Cambridge: Cambridge University Press, 1896), p. 192

is one of the high spots of the Old Testament. Verses 20 and 21 really belong with the next chapter. They contain a call to the people of Jahweh to hide themselves until the indignation is past.

Chapter 27 opens with an announcement of judgment on the great world powers, v. 1. This is followed by a song of Jahweh concerning His vineyard, vv. 2-6. In verses 7-11 the fact that Jahweh has used moderation in punishing Israel as compared with the other nations suggests the prospect of ultimate reconciliation. The chapter closes with a prophecy of the restoration of the dispersed members of the nation, vv. 12,13.

CHAPTER IX

OTHER ORACLES

Chapters 11.10-12.6; 19.15-25; and 34, 35

I. INTRODUCTION

These sections are in no way uniform and do not refer even to the same nation. Some refer to Israel, some to Egypt, and some to Edom and other nations. Therefore it is impossible to say much that will make an introduction for the chapter as a whole. Each section will have to be treated as to date and authorship by itself. Because of this we turn directly to the sections or oracles themselves.

II. A PROPHECY OF RETURN FROM EXILE

Chapter 11.10-16

This prophecy describes the formation of the new Messianic community by the return of the Israelites from all parts of the world. Such a situation as this, with the conditions as they are revealed in the passage did not exist in Isaiah's day. As represented, the Jews are in exile not only in Assyria, but also in Egypt, Ethiopia, and other Mediterranean lands. There was no such dispersion while Isaiah was active. The only large scale dispersion of that time was that of Northern Israel, but this seems to be on a much larger scale than even that one. The references seem best fitted to the circumstances of the

post-Exilic period when the Jews were scattered all over the then known world. Jahweh will provide for a new exodus of His people and when they are returned the Jews of all classes will live together in harmony, and in their united strength they will be able to be supreme over their surrounding neighbors.

III. SONGS FOR THE NEW EXODUS

Chapter 12

This chapter contains two songs for the new exodus. Just as Israel sang songs of triumph after she crossed the Red Sea, so the restored exiles would sing in celebration of the great salvation that had come to them. The historical situation implied here is similar to that which is implied in chapter 11. 10-13. Also it is obvious that this could not be dated before that section, as it is the first that speaks of the new exodus. Thus this chapter must be post-Exilic. The songs are filled with ideas which are reminiscent of the exodus from Egypt.¹

IV. ORACLE CONCERNING EGYPT

Chapter 19.16-25

This prophecy seems closely related to the rest of chapter 19 which is also an oracle on Egypt. But there are certain elements in this that lead one to believe that it could not have come from Isaiah. The favorable attitude toward Egypt and

1. See John Skinner: Isaiah I-XXXIX The Cambridge Bible, (Cambridge: Cambridge University Press, 1896), pp.104, 105

Assyria point away from Isaiah as the author. Then too, the reference in verses 18,19 seem to be to Jewish colonies and a Jewish Temple in Egypt. The earliest reference to any sanctuary in Egypt would suggest that there had been none there until nearly two centuries after the time of Isaiah.² Thus it seems best to make this at least post-Exilic. Some would make it much later than that. The passage predicts a marvelous change in the religious attitude of Egypt and in its relation to Judah. Five cities in Egypt will adopt the language of Canaan, v. 18, an altar, with its accompanying worship of Jahweh, will be established there, vv. 19-22, and there will be a highway between Egypt and Assyria, suggesting the peaceful intercourse of the two rivals, and both countries are admitted on an equal footing with Israel into the new Kingdom of God. Together they will be a blessing to mankind at large, vv. 23-25.

V. THE DESTRUCTION OF EDOM AND REDEMPTION OF ZION

Chapters 34 and 35

There are several reasons for placing these chapters at a late date. The writer borrows ideas and phrases from post-Exilic and late Exilic writings. He lives in Palestine and his only regret is that the restoration of Israel is still far from complete. And the nation he regards as most hostile is not Babylon but Edom. From these we would gather that these chapters

2. See E. Sellin: Introduction to the Old Testament, Trans. by W. Montgomery, (New York, George H. Doran Co. 1923) p. 133

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DIVISION OF THE PHYSICAL SCIENCES
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SUBJECT
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REFERENCE
J. H. Goldstein, J. Chem. Phys., 31, 100 (1959)

REMARKS
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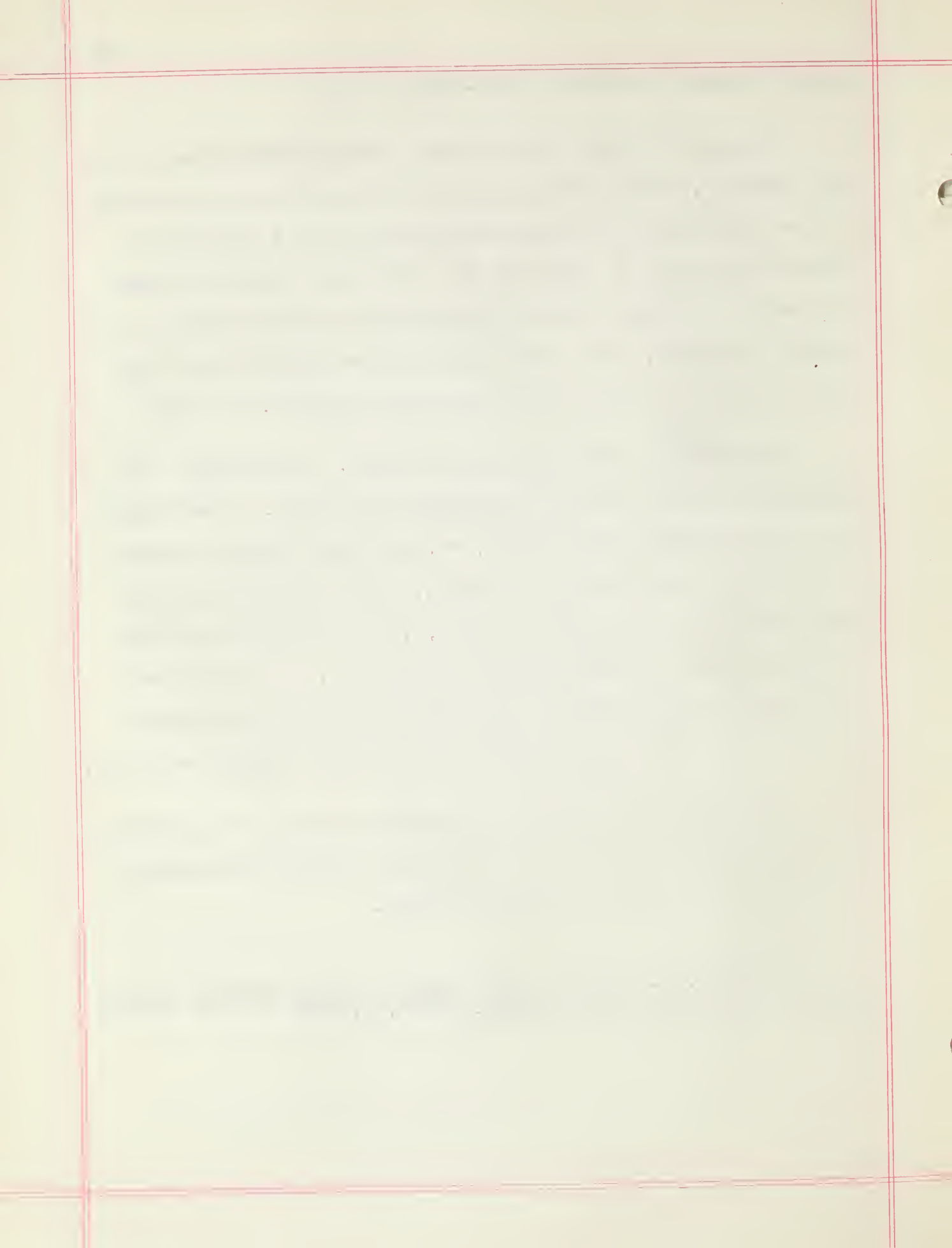
should be given at least a post-Exilic date.³

Chapter 34 opens with a vivid, ¹gastly description of the last judgment, which will include all the nations of the earth, vv. 1-4, and passes with great abruptness into a threat of a dreadful vengeance on Edom for its continued hostility toward the people of Jahweh, and the indiscriminate destruction of its people is decreed, until the land shall be turned into a very desolate place, fit only for beasts and serpents, vv. 5-17.

Chapter³⁵ is a vivid contrast to this. It pictures the restoration and the future blessedness of Israel. Even nature will be marvelously transformed, vv. 1,2, for God will appear for the purpose of saving his people, v. 3. With his coming human infirmities will cease, vv. 5,6, and a highway for the delivered people of Jahweh will be raised, v. 8, and the redeemed nation shall return with everlasting joy and gladness, and with sorrow and sighing banished from their midst, vv. 9,10.

Thus with this appealing picture we close our discussion of the first part of the Book of Isaiah. We shall turn next, in Part IV, to the work of Deutero-Isaiah.

3. See T. K. Cheyne: Introduction to the Book of Isaiah (London: Adams and Charles Black, 1895), p. 209



PART IV
DEUTERO-ISAIAH

CHAPTER X
INTRODUCTION

In this part we shall consider chapters 40-55 of the book of Isaiah. It should, however, be stated that not all authorities are agreed in limiting Deutero-Isaiah to just these chapters. There are some who would include under the designation Deutero-Isaiah all the remainder of the book, that is, chapters 40-66. But it is the belief of many scholars that chapters 56-66 belong to a different period, and are undoubtedly by a different author than the author of chapters 40-55. We are accepting this theory, and will give our arguments in detail when we come to the discussion of chapters 56-66. In this part we shall consider only those things that mark off chapters 40-55 as being from an author other than Isaiah, the son of Amoz, together with the other items that are intimately connected with these chapters.

We begin with the background of this section. It is evident, even from a cursory reading of chapters 40-55, that the situations reflected in them are different from those of the time of Isaiah. This is shown in the historical, the political, and the religious conditions. All point to a much later time than that of the first thirty-nine chapters.

1. The first part of the document discusses the importance of maintaining accurate records of all transactions and activities. It emphasizes that this is crucial for ensuring transparency and accountability in the organization's operations.

2. The second part outlines the specific procedures for recording and reporting these activities. It details the steps involved in data collection, analysis, and the subsequent reporting to the relevant stakeholders.

3. The third part addresses the challenges associated with implementing these procedures. It identifies common obstacles such as lack of resources, insufficient training, and resistance to change, and provides strategies to overcome them.

4. The fourth part discusses the role of technology in enhancing the efficiency and accuracy of the recording and reporting process. It highlights various software solutions and digital tools that can be utilized for this purpose.

5. The fifth part concludes by summarizing the key findings and recommendations. It reiterates the importance of a robust system for recording and reporting activities and provides a clear roadmap for its implementation.

We shall note first the historical situation reflected in chapters 40-55. The people addressed are not the scornful and spiritually insensible people of Isaiah's time, but depressed and contrite exiles in Babylon. The period of exile is, however, rapidly drawing to a close and the exiles are soon to return to Zion.¹ Zion is at present in ruins, but is to be rebuilt.² Babylon is now exalted, but she is soon to be brought low.³ Cyrus, the deliverer, is well known and is mentioned by name.⁴ He is pictured idealistically as one might picture him who hoped for much from him.⁵ Such conditions were those that existed at least 150 years after Isaiah lived. Between his time and the conditions reflected here very much had taken place. Assyria's power had declined, until in 612 B.C. Nineveh fell and Babylon became the dominant power. In 597 B.C. Babylon had carried some of the Jewish leaders into exile. Again in 586 B.C. Nebuchadrezzar, the king of Babylon, had subdued Jerusalem and had carried off many more of her citizens to Babylon. The walls were broken down, and the city, including the temple, was burned. Then after a period of forty or fifty years the power of Babylon began to

1. See Isaiah 48.14,20; 51.11; 43.14ff.

2. Isaiah 44.28; 49.14-21; 51.2; 17-23; 53.7-12

3. Isaiah 47.

4. Isaiah 44.28; 45.1

5. See G. B. Gray: A Critical Introduction to the Old Testament, (New York: Charles Scribner's Sons, 1913) pp. 184-185 and T. K. Cheyne: Introduction to the Book of Isaiah (London: Adam and Charles Black, 1895) pp. 239-240

decline and that of Cyrus, king of Persia, began to increase. By the time of the prophecies which we are here considering, Cyrus had overcome the Medes, 549 B.C., and then the Lydians, 546 B.C. The latter may not have been accomplished at the beginning of the prophecy, but was accomplished soon after, and before many of the prophecies had been given. From this it does not seem probable that Isaiah could have been the author of this section of the book. Those who argue that he was the author say that he was carried forward in the spirit and that he saw these things and wrote them as a warning for those who would come after. We do not say that such a thing would be impossible, but there is no parallel to it in any of the sacred writings. Then, too, it seems that if Isaiah had written these chapters he would also have told the intervening events which we have mentioned above. Yet, in spite of the fact that when Isaiah does carry us into the future he starts with the circumstances of his own day, we do not find any such thing in these chapters. From this standpoint, then, it seems to be beyond question that the author was a different person from Isaiah, the son of Amoz.

The foregoing has given us a hint of the political and religious background also. Assyria, the dominant world power of Isaiah's day is gone and her place is taken by Babylon. Even Babylon is represented as about to fall. As for the religious background, in Isaiah's time the temple was standing, and was a source of pride and confidence. Now the temple is in ruins,

and the people far from it.

When we turn to the ideas, beliefs, and anticipations of these chapters we also notice a difference from those of Isaiah himself. This is noticed first of all, in the conception of God. In chapters 40-55 we find a more developed conception of God than in the first part of the book. God is more transcendent. The writer loves to dwell on the infinitude and eternity of Jahweh, and on His incomparableness as the Creator of the universe, the Author of life, and the everpresent Ruler of history. Such ideas may be implicit in Isaiah's idea of Jahweh, but there is no such direct statement of them as we find in these chapters. We noted that one of Isaiah's characteristic ideas was that of a remnant which would survive the world catastrophe and inherit the promise of the future. We may, indeed, be able to catch traces of it in chapters 40-55, but it occupies only a very subordinate place, and is no more prominent than in the writings of some of the other later prophets. Opposed to this is the fact that the peculiar mission and destiny of Israel as a nation, which is given so much attention in these chapters has no parallel in the undoubted writings of Isaiah. Still again, there is the fact that the central position occupied by the Messianic King in the writings of Isaiah is held here by the figure of the Servant of Jahweh.⁶ While

6. See John Skinner: Isaiah XL-LXVI The Cambridge Bible, (Cambridge, Cambridge University Press, 1917) pp. xx, xxi

1. The first part of the document discusses the importance of maintaining accurate records of all transactions and the role of the accounting department in ensuring the integrity of the financial statements. It also highlights the need for transparency and accountability in the reporting process.

2. The second part of the document outlines the various methods used to collect and analyze data, including interviews, surveys, and focus groups. It also discusses the challenges associated with data collection and the importance of ensuring the reliability and validity of the data.

3. The third part of the document presents the results of the data analysis, showing the trends and patterns in the data. It also discusses the implications of the findings for the organization and the need for further research.

4. The fourth part of the document provides a summary of the findings and conclusions, highlighting the key points and the overall message of the study. It also includes a list of references and a bibliography.

5. The fifth part of the document is a conclusion, summarizing the main findings and the implications of the study. It also includes a list of references and a bibliography.

Isaiah may have hints as to the future extension of the knowledge of the true God by means of the nation Israel, there is not the prominence given the idea that we find in chapters 40-55. Here the chosen people are represented as a "nation of world traversing missionaries."⁷

When we turn to the style and language the evidence is just as decisive. Isaiah's style is forceful and compressed, while that of the writer of these chapters is profuse and flowing. There is also a tendency to amplify and to repeat. Box puts it very well when he says:

The work of Deutero-Isaiah is distinguished by a certain lyrical quality among the other products of the prophetic literature of Israel. His language has a poetic quality which reflects the exalted mood of an ecstatic spirit viewing events and persons from the altitude of a sublime idealism, rather than from the point of view of a practical politician or man of affairs.⁸

Isaiah, except for a very few phrases, seldom repeats, and never dilates, but the writer of these chapters constantly comes back to a few fixed themes with a "copiousness of diction which is always impressive."⁹ Such repetition may be of the opening word of a sentence or of some other emphatic word,¹⁰ or it may be a series of descriptive clauses attached to the name of God, or Israel, or Cyrus.¹¹ Both writers are gifted with an unusual

7. T. M. Cheyne: op. cit. p. 244

8. G. H. Box: The Book of Isaiah (New York, The Macmillan Company, 1909), p. 180

9. John Skinner: op. cit. p. xxii

10. Note Isaiah 40.1; 43.11,25; 48.11,15; 51.9,12,17; etc.

11. See 40.22f.; 41.8f.,17; 42.5; 43.16f.; 45.7,18; 46.10f

sense of the sublime. In Isaiah it is the sublimity of concentrated energy, while in the later writer it is that of physical magnitude. And when it comes to language, one has but to read over the impressive list given by Cheyne¹² to be convinced that there must be a difference of authorship. The foregoing seems to be conclusive evidence to the fact that this part of the book of Isaiah was written by someone other than Isaiah.

The next question that confronts us is, "Are these chapters a unity?" There are some who feel that these chapters are not a unity. This may^{bc} be because of the apparent break following chapter 48. In chapters 49-55 there is no more argument for the omnipotence of Jahweh, and there is no more mention of Cyrus. This, however, need not indicate a lack of unity. All that it indicates is that there has been a change in the situation. Some hold that the entire group, with the exception of the Servant Songs, is a unity. König, after carefully examining eight arguments against the unity of the Servant Songs with the rest of the book, comes to the conclusion that none of them are conclusive against the unity of the passages in question and the rest of the book.¹³ This will be discussed a little more fully when we come to the Servant Songs. But from what has been said, we feel justified in concluding that chapters 40-55 form a unity within themselves, and that they have come

12. See op. cit. pp. 260-270

13. See. Ed. König: The Exiles' Book of Consolation, Trans. by J. A. Selbie, (Edinburgh: T. & T. Clark, 1899) pp. 3-71

from one author. George Adam Smith agrees with this conclusion. In speaking of the unity of chapters of chapters 40-55 he says that the largest portion which we can consider a unity is chapters 49-55.

The next question that naturally arises is "Where were these chapters written or composed?" Here there is much difference of opinion. Various places have been suggested: they are Jerusalem, Babylon, Egypt, Phoenicia. Then, too, there is the idea that chapters 40-48 were written in one place and chapters 49-55 in another. Because of this, we shall consider each section separately as concerns the place of writing. Skinner accepts Babylon as the place of writing for chapters 40-48. This is because the writer is so familiar with conditions and affairs in Babylon. Then, too, he seems to be very closely linked with his audience who are in Babylon. Skinner also suggests that he may have been a court official, like Daniel or Nehemiah, and that if so, that very fact would account for the anonymity of the prophecy.¹⁴ As to the other places suggested as a place of writing he says:

The alternative theories of Egyptian or Phoenician authorship rest on nothing more substantial than the reference to Mesopotamia as the "ends of the earth", or the writer's interest in the Mediterranean coastlands or the perilous identifications of the name Sinim in xlix.12 with Pelusium or a place in Phoenicia. The idea that the prophecy was written from Jerusalem is equally destitute of foundation, and would probably never have been put forward

14. See John Skinner: op. cit. p. xxxviii

1. The first part of the document discusses the importance of maintaining accurate records of all transactions and activities. It emphasizes that this is essential for ensuring transparency and accountability in the organization's operations. The text also mentions that proper record-keeping helps in identifying trends and patterns, which can be used to make informed decisions.

2. The second part of the document focuses on the role of the management team in overseeing the organization's performance. It states that the management team should regularly review the progress of various projects and initiatives, and ensure that they are on track to meet their objectives. The text also highlights the importance of communication and collaboration between different departments and teams.

3. The third part of the document discusses the need for continuous improvement and innovation. It suggests that the organization should encourage its employees to think creatively and come up with new ideas to improve its products and services. The text also mentions that the organization should regularly evaluate its processes and procedures to identify areas for improvement.

4. The fourth part of the document discusses the importance of financial management. It states that the organization should maintain a healthy financial position by carefully managing its budget and ensuring that it has sufficient funds to cover its operating expenses. The text also mentions that the organization should regularly review its financial statements to ensure that they are accurate and up-to-date.

5. The fifth part of the document discusses the importance of human resources management. It states that the organization should attract and retain top talent by offering competitive salaries and benefits, and providing opportunities for professional development and growth. The text also mentions that the organization should create a positive work environment that fosters collaboration and teamwork.

Appendix A: Financial Data	
Year	Revenue
2018	\$1,200,000
2019	\$1,500,000
2020	\$1,800,000
2021	\$2,100,000
2022	\$2,400,000
Appendix B: Operational Data	
Department	Projects Completed
Marketing	15
Sales	20
Operations	30
Finance	10
Human Resources	5

but for impressions derived from the later sections of the book. Jerusalem is but twice mentioned (in xl-xlvi) as the distant ideal centre and goal of the writer's hopes for the nation (xl.9, xli. 27); and allusions to Palestinian agriculture or social life are, so far as we can judge, conspicuous by their absence.¹⁵

We find *it* more difficult when we turn to chapters 49-55. We have given, as our conclusion, the statement that these chapters are a unity with the preceding chapters as far as authorship is concerned. But there are signs that the situation is not exactly that which lies back of the other chapters. In this section there is no more mention of Cyrus or of the fall of Babylon. These chapters, according to some scholars, are full of exhortations to disillusioned and despairing people who have returned to rebuild their city for themselves and for those who are about to return. Levy is among these. He feels that 51.3 and 17 are most appropriately spoken on the scene of the desolation, and that 52.11 seems to be spoken from some place outside of Babylon to Jews who are still in Babylon and who are to carry the Temple vessels back to Jerusalem.¹⁶ Thus he would locate the place of composition in Palestine. In fact, he is one who favors a Palestinian origin for all of the chapters as far as the actual writing is concerned, for he says of even chapters 40-48:

It is more than probable that the prophet went with the returned exiles, and that in Palestine he wrote down from

15. John Skinner: op. cit. Footnote no. 1 pp. xxxviii, xxxix.

16. See Reuben Levy: Deutero-Isaiah, (London: Oxford University Press, 1925), p. 12

memory the discourses he had delivered between 546 and 539 B.C.¹⁷

There is a possibility here, but we hardly feel justified in going that far in regard to chapters 40-48. In regard to the other chapters, chapter 55.12f., seems to announce a homeward journey. This implies that they were all still in Babylon yet, for such language would hardly have been used of stragglers and those who had been slow to take the opportunity to return. The best solution of this seems to be that of Skinner.¹⁸ He suggests that since, according to Ezra 6.1f., the edict for the rebuilding of the temple was preserved in the archives of Ec-batana, instead of those of Babylon, the natural inference is that it was not issued by Cyrus during his stay in Babylon, but at a later time and from his Median capital. In that case several months might have elapsed, and many difficulties have had to be overcome, before the case of the Jewish exiles obtained a favorable hearing from the Persian king. Thus the second section of the Deutero-Isaianic prophecies might well have come from that period. This seems to be the best solution to our problem. If such were the case, then 52.9-11 very probably refers to the restoration of the Temple vessels and the departure of the first band of returning exiles under Sheshbazzar. This would also explain the lack of the political element in the prophet's outlook, the urgent appeal to individual Israel-

17. Reuben Levy: op. cit. p. 9

18. op. cit. p. xl

ites, and the concentration of his thoughts on the future glory of Jerusalem.

The date has already been suggested by what we have said. Chapters 40-48 must have been written after 549 B.C., when Cyrus became prominent through the overthrow of the Median Empire, and the fall of Babylon in 538 B.C. The probability is that they were written near the close of this period. Then according to the theory we have accepted above, chapters 49-55 were written late in 538 or early in 537 B.C.

A word might be said concerning the more recent theory put forward by Charles C. Torrey.¹⁹ He rejects all the older theories concerning these chapters. He gives as the background the latter half of the Persian period, that is somewhere between 430 and 330 B.C. He rejects the idea of an important deportation in 586 B.C. This, too, was merely of the royal family. Jerusalem was abandoned only during the time that the Chaldean army remained in the vicinity. The people took temporary refuge in Ammon, Moab, Edom, etc. and ~~soon~~ returned soon after it left. This is the only restoration. The other account of a restoration from Babylon is due to the Chronicler, who had peculiar religious motives for presenting it as he does. The conditions in the latter part of the Persian period which he would give in place of the captivity in Babylon

19. See C. C. Torrey: The Second Isaiah, A new Interpretation, (New York, Charles Scribner's Sons, 1928) pp. 1-55

as a cause for the prophecy were as follows: The population of Jerusalem and other Judean cities had been greatly reduced by emigration to Jewish colonies throughout the world. Because of this there was no great future for the 'Holy Land'. It had become only a remnant. Added to this was a new danger, the worship of foreign gods. The prophet was trying to arouse his people by an appeal to history, past and present, and by pointing to a future glory which was near at hand. Thus the prophecy was not so much a "prophecy of comfort" as a "prophecy of rebuke."

He includes in Second Isaiah chapters 54-56 with the exception of chapters 55-59. He feels that they form a homogeneous group and are the work of a single hand. For him the unity of authorship is manifold and clear. These chapters were composed and written down in the order they now appear and were written in Palestine, possibly in Jerusalem. The prophet addresses people in his own land. He sees no hint that the people have ever been anywhere else. The Second Temple has long been in existence and Jerusalem is still the actual center of Jewish worship. In fact according to 43.23f. the people have been offering sacrifices and performing their prescribed rites. The last he gets by reading 43.23a and 24a as questions instead of statements. He rejects the Cyrus-Babylon passages as interpolations, and bases his reasons on the meter, the immediate context, and the fact of other similar interpretative additions. He sees the prophecy as a prophecy of release from bondage and

a triumphant return to Jerusalem, but not from Babylon. It is by land and sea, and from the ends of the earth. There is the prediction of the speedy advent of a great deliverer, but he is the Anointed Servant of the Lord, the son of David, not the son of Cambyses. Torrey says:

There is not a word in II Isaiah which could be said to point plainly to Babylonia as the place of its composition. A few scholars, in recent years, have thought of locating the Author in Phoenicia, or Egypt, As for the sixth century B.C. and a return of the Babylonian Golah, the entire unequivocal evidence consists of the mention of Cyrus twice by name, and the presence of the names "Babylon" and "Chaldea" in three other passages which speak of a "flight" from a land of bondage. These proper names are all palpable interpolations, . . . Drop them from the text in the five passages mentioned, and there is not a word or phrase anywhere, . . . to indicate that the prophet had ever heard of Jewish exiles in Babylonia.²⁰

This makes a very interesting and novel theory, but I do not feel that he has made his point. Until I find further evidence in support of it I shall have to reject it. I have presented it here merely because it presents the most extreme view in opposition to that which is accepted by most scholars.

20. op. cit. pp. 20,21

CHAPTER XI
PROPHECIES OF COMFORT AND HOPE
CHAPTERS 40-48

I. INTRODUCTION

Chapters 40-48 form the first part of what we now call Deutero-Isaiah. As has been stated in the introduction to this part, these chapters were written in Babylon shortly before the fall of Babylon. Cyrus was appearing above the political horizon and the downfall of Babylon was imminent. We stated there that the date was between 549 and 538 B.C. with a probability that the prophecies were written at least in the latter half of the period. George Adam Smith says, "There are few chapters in the whole of the Old Testament whose date can be fixed so precisely as the date of chapters xl-xlviⁱⁱⁱ."¹ The events reflected in them are so definite that it is not hard to date the chapters. König thinks that these chapters once formed a cycle of oracles which had an origin of their own, and probably at one time had a separate existence.² Such could have been the case, and yet be by the same author as the chapters which follow.

It is interesting to note that there are certain great

1. The Book of Isaiah Vol. II Revised Edition, (London: Hodder and Stoughton, 1927) p. 12

2. See Ed. König: The Exiles' Book of Consolation, Trans. by J. A. Selbie, (Edinburgh: T. & T. Clark, 1899) p. 75

governing truths around which these chapters seem to center.

George Adam Smith speaks of them as being:

. . . the one God, omnipotent and righteous; the one People, His servants and witnesses to the world; the nothingness of other gods and idols before Him; the vanity and ignorance of their diviners, compared with His power, who, because He has a purpose working through all history, and is both faithful to it and almighty to bring it to pass, can inspire His prophets to declare beforehand the facts that shall be. He has brought His people into captivity for a set time, the end of which is now near. Cyrus the Persian, already upon the horizon, and threatening Babylon, is to be their deliverer. But, whomever He raises up on Israel's behalf, God is always Himself their champion. Not only is His word upon them, but His heart is among them. He bears the brunt of their battle, and their deliverance, political and spiritual, is His own travail and agony. Whomever else He summons on the stage, He remains the hero of the drama.³

These truths we shall find set forth in chapters 40.1-43.7.

Then in chapters 43.8-48.22 the prophet merely elaborates them and offers them more urgently to the people as Cyrus rapidly advances.

The prophet's problem is two-fold. He must first of all present the deliverance from Babylon according to the promises of Jahweh. This involves Jahweh's omnipotence, faithfulness, and grace, the meaning of Cyrus, and the condition of the Babylonian empire. The second problem is spiritual. It involves the preparation of the people for the freedom and destiny to which their release will bring them, their original calling and mission, their character, and their need of a Servant of the

3. op. cit. p. 151

Lord, because they had failed to be His servant, and how this servant will come, the methods he will use and the results he will achieve.⁴

II. THE PRELUDE

Chapter 40.1-11

This is a passage of great beauty and it breathes a spirit of new-born hope and enthusiasm. In this we find what is really the central theme of the entire prophecy, that is, the miraculous deliverance and restoration of the exiles. They are to be restored to their home land. This fact is already dimly revealed in this section though the prophet's mind is occupied here mainly with the glory and gracious character of Jahweh, vv. 5. 10f. George Adam Smith calls this the four voices.⁵ The first is the voice of grace, vv. 1,2, proclaiming forgiveness and promising deliverance to the exiled nation. The second voice is the voice of providence, vv. 3-5, calling upon unseen forces to prepare a way for Jahweh through the desert. Here we catch the idea that already supernatural forces are at work to bring about the return of the exiles and to reveal the glory of Jahweh to all the world. The third, vv. 6-8, is the voice of confidence in God's word. Human power is perishable, but the word of Jahweh is enduring. It is upon His

4. George Adam Smith: op. cit. pp. xiv,xv

5. op. cit. pp. 71-87

1. The first part of the document discusses the importance of maintaining accurate records of all transactions and activities. It emphasizes that this is essential for ensuring transparency and accountability in the organization's operations.

2. The second part outlines the various methods and tools used to collect and analyze data. This includes both traditional manual methods and modern digital technologies, highlighting the benefits of each approach.

3. The third part focuses on the role of the management team in overseeing the data collection process. It stresses the need for clear communication and coordination between different departments to ensure that data is collected consistently and accurately.

4. The fourth part discusses the challenges faced during the data collection process, such as incomplete data or discrepancies between different sources. It provides strategies to address these challenges and ensure the integrity of the data.

5. The fifth part concludes by summarizing the key findings and recommendations. It reiterates the importance of a robust data collection system and suggests areas for future improvement and research.

word that the realization of their hope depends. The fourth, vv. 9-11, is the voice of the prophet himself calling upon ideal messengers to proclaim to Zion the restoration of her children to her. This is to be accomplished through the coming of Jahweh himself.

III. JEHOVAH, GOD OF ISRAEL, THE UNCOMPARABLE⁶

Chapter 40.12-31

This is a great hymn on the greatness of Jahweh. This greatness is shown by his power and wisdom as Creator of the world. Here in the argument from Creation we see a boldness of conception and a freedom of imagination to which we find no parallel in the earlier literature. This prophet's frequent appeal to it seems to mark a distinct advance in the nation's conception of God. The prophet has a twofold aim here. It is to recall those Jews who had lapsed from the faith and gone after idols, and to encourage those who had become despondent. He is trying to inspire both with a true sense of the infinitude of Jahweh, their own God. Jahweh's greatness is revealed by his operations as Creator, v.12, by his perfect and self-sufficient knowledge, vv. 13,14, and by the insignificance of all that exists when compared with him, vv.15-17. Then follows a sarcastic description of how an idol is made, vv. 18-20, intended to show how insignificant and worthless they are when

6. This title suggested by A. B. Davidson: Expositor, February 1884, p. 96, and borrowed by John Skinner: Isaiah, CL¹ LXVI, (Cambridge: Cambridge University Press, 1917), p. 7

1. The first part of the document discusses the importance of maintaining accurate records of all transactions and the role of the accounting department in ensuring the integrity of the financial statements.

2. It also highlights the need for regular audits and the importance of having a strong internal control system in place to prevent fraud and errors.

3. The second part of the document provides a detailed overview of the company's financial performance over the past year, including a breakdown of revenue, expenses, and profit.

4. It also includes a comparison of the company's performance to industry benchmarks and a discussion of the factors that have contributed to its success or challenges.

5. The third part of the document outlines the company's financial goals for the upcoming year and the strategies that will be implemented to achieve them.

6. It also includes a discussion of the risks associated with these goals and the measures that will be taken to mitigate them.

7. The fourth part of the document provides a summary of the key findings of the audit and the recommendations for improvement.

8. It also includes a discussion of the company's response to these findings and the steps that will be taken to implement the recommendations.

9. The fifth part of the document provides a detailed overview of the company's financial position at the end of the year, including a breakdown of assets, liabilities, and equity.

10. It also includes a discussion of the company's financial health and the factors that have contributed to its success or challenges.

11. The sixth part of the document outlines the company's financial goals for the upcoming year and the strategies that will be implemented to achieve them.

12. It also includes a discussion of the risks associated with these goals and the measures that will be taken to mitigate them.

13. The seventh part of the document provides a summary of the key findings of the audit and the recommendations for improvement.

14. It also includes a discussion of the company's response to these findings and the steps that will be taken to implement the recommendations.

15. The eighth part of the document provides a detailed overview of the company's financial position at the end of the year, including a breakdown of assets, liabilities, and equity.

16. It also includes a discussion of the company's financial health and the factors that have contributed to its success or challenges.

17. The ninth part of the document outlines the company's financial goals for the upcoming year and the strategies that will be implemented to achieve them.

18. It also includes a discussion of the risks associated with these goals and the measures that will be taken to mitigate them.

19. The tenth part of the document provides a summary of the key findings of the audit and the recommendations for improvement.

20. It also includes a discussion of the company's response to these findings and the steps that will be taken to implement the recommendations.

compared with Jahweh. Verses 21-26 resume the argument of verses 15-17. If one will only stop to think of nature, and of history, vv. 21-24, he will see that there is nothing to compare with Jahweh. Verses 27-31 apply these truths. If Jahweh is so great it seems incredible that the exiles can think that He is either indifferent to them or has forgotten them. He is an everlasting God, with unfailing strength and unsearchable understanding. Those who wait upon him will find in Him an inexhaustible source of energy and life.

IV. THE SOVEREIGNTY OF GOD

Chapter 41

This chapter comes from about the time that Cyrus overthrew Croesus, king of Lydia. It may have been immediately before or immediately following. At any rate the nations seem to be making new idols with feverish haste⁷ and consulting them to know what the outcome will be. The chapter is in the form of a debate, first with the nations and then with the idols. The prophet gives proof of Jahweh's sovereignty first in the form of a debate between Him and the nations. The nations are summoned into His presence, v. 1, and the question given. The question is, "Who has raised up Cyrus?", v. 2. The question is answered in verse 4. The nations are thrown into consternation, and feverishly give themselves to the making of idols,

7. See Robert W. Rogers: "Isaiah" The Abingdon Bible Commentary, (New York: The Abingdon Press, 1929), p. 655

vv. 5-7. Following this, vv. 8-20, Jahweh speaks words of encouragement and consolation to Israel. Israel is Jahweh's servant, chosen from the time of, and in the person of Abraham, to be the organ of the true religion, and never deserted, vv. 8-10. He need not fear the coming world convulsions, for he will put to shame all of his enemies, vv. 11-13. But now in exile he needs refreshment, which will be miraculously provided, vv. 17-20.

The figures here are suggested by the thirsty march through the desert; but, . . . the material becomes a symbol of the spiritual, -- of Jehovah's all-sufficient grace for the needs of his people.⁸

Verses 21-29 resume the argument for the sovereignty of Jahweh, though this time the debate is with the idols. They are asked to give a minimum of evidence to their power, to predict or do good or evil, vv. 21-24. They are able to do neither, while Jahweh has both predicted and raised up one to do His will, vv. 25-29. Therefore Jahweh is supreme.

A word might be said concerning verses 2 and 25. In each Cyrus is referred to, but in one as from the east, and in the other as from the north. This at first seems to be a contradiction. But Cyrus did actually originate in the east and in the course of his triumphant advance he moved in a curve around to the north, thus coming upon Babylon from the north. When this is remembered there is no real contradiction.

8. John Skinner: op. cit. p. 17

V. THE SERVANT OF JAHWEH

Chapters 42.1-43.7

Though we expect to devote a separate chapter to the Servant Songs, we cannot avoid dealing with them here. So much of Deutero Isaiah is taken up with the idea of the Servant of Jahweh even outside the commonly accepted Servant Songs that we must deal with them as they come. This section deals very largely with the Servant, his mission and his present abasement, therefore we have called it "The Servant of Jahweh."

We are first given the ideal calling and function of the Servant, 42.1-9. Included in this is the first of the recognized Servant Songs, vv. 1-4. It gives us a picture of the Servant from Jahweh's point of view. He is chosen by Jahweh, v. 1, equipped with the Divine Spirit, v. 1. to be the organ of the true religion to the world. His manner will be unobtrusive and tender, vv. 2,3, and he will, with unflinching constancy, carry on his work to final and complete success, v. 4. In verses 5-7 Jahweh pledges His righteousness to the fulfilment of the ideal in the experience of the people. Then the promise is confirmed by an assertion of the Divinity of Jahweh strengthened by an appeal to the power of prediction, vv. 8,9.

Verses 10-12 call upon the whole earth to rejoice in Jahweh, whose glory is soon to be revealed by means of the great redemptive act which will be the dawning of final salvation for

all of humanity. Verses 13-17 picture Jahweh as rousing Himself from His long inactivity, in order to redeem His people and to overthrow idolatry. Chapter 42 closes with the prophet calling to Israel in its blindness and wretchedness, vv. 18-25. He calls them to consider what they have suffered at the hands of Jahweh, and to recognize that it has been the result of their unfaithfulness and their misuse of religious privileges.

Chapter 43.1-7 follows very closely the last section of chapter 42. The prophet again reminds the exiles that Jahweh is the author of their calamities because they have sinned against Him. But he also assures them that Jahweh has not deserted them. Instead He is about to redeem them, whom He has chosen, vv. 1,2. He will ransom them with other great and powerful nations because they have been precious in His sight, vv. 3,4, and will gather their scattered members from the ends of the earth, vv. 5-7.

VI. THE SOVEREIGNTY AND GRACE OF JAHWEH

Chapters 43.8-44.23

Again the argument from prophecy is repeated, vv. 8-15. The nations are challenged to produce witnesses to prove that their gods have foretold this wonderful event, or even that any past prediction of theirs has come true, v. 9. Jahweh produces His servant Israel, who, though blind and deaf, is yet able to bear witness to the fact that He has given proof of his Divinity by predicting the great deliverance which is about to come, vv.

8,10ff. Jahweh then announces to His people that He is about to cause the downfall of Babylon as the preliminary to their restoration. Then will come an "exodus" that will surpass even the exodus from Egypt, vv. 14-18. Then follows another picture of the miraculous way through the desert, vv. 19-21.

In the remainder of this chapter we see the Grace of Jahweh. Israel has not burdened Him with lavish offerings, but only with sins and iniquities, vv. 22-24. Yet Jahweh, for His own sake, forgives his trespasses, although Israel has forfeited all claim on His mercy, vv. 25-28. Jahweh will so bless His people by pouring out His spirit upon them that many proselytes from among the heathen will voluntarily come and join the restored community, 44.1-5. Verses 6-8 again assert the sole deity of Jahweh as a basis for confidence in the future.

44.9-20 seems out of place here, and many feel that it is an interpolation. The reasons for rejecting it are as follows, a. it breaks the connection between verses 6-8 and 21ff. b. The language and rythm are unlike anything else in the whole prophecy. c. Its didactic aim and love of detail are strange and foreign to the glowing genius of Deutero-Isaiah.⁹ McFadyen says:

The powerful emphasis in vss. 6-8 on the greatness of Jehovah has led to the insertion of an elaborate passage on the folly of idolatry, which is exposed in a grimly hum-

9. See John Skinner: op. cit. pp54,55

orous and scornful description of the process of idol manufacture.¹⁰

Even the makers of idols are frail men, and the idols that they make cannot help them, vv. 9-11. They spend much time and strength in making the idols, vv. 12,13, making them out of material that has been selected at random from the forest, and which might just as well have been used to cook the idol maker's food, vv. 14-17. The writer then exposes the strange blindness and infatuation of the idolaters which makes them incapable of making use of even the most primary principles of reason, vv. 18-20.

This section then closes with an appeal of Jahweh to his servant, Israel to lay hold of these truths and to hold fast to Him who forgives their sin and who alone can redeem, vv. 21, 22, and a hymn of praise that is called forth by the thought of the great redemption, v. 23.

VII. PROPHECIES MAINLY CONCERNING CYRUS

Chapters 44.24-45.25

This section gives great prominence to the person and work of Cyrus. He has been referred to before, but here he is brought prominently on the scene of action and addressed by name. Here he is presented as one who is to set the exiles

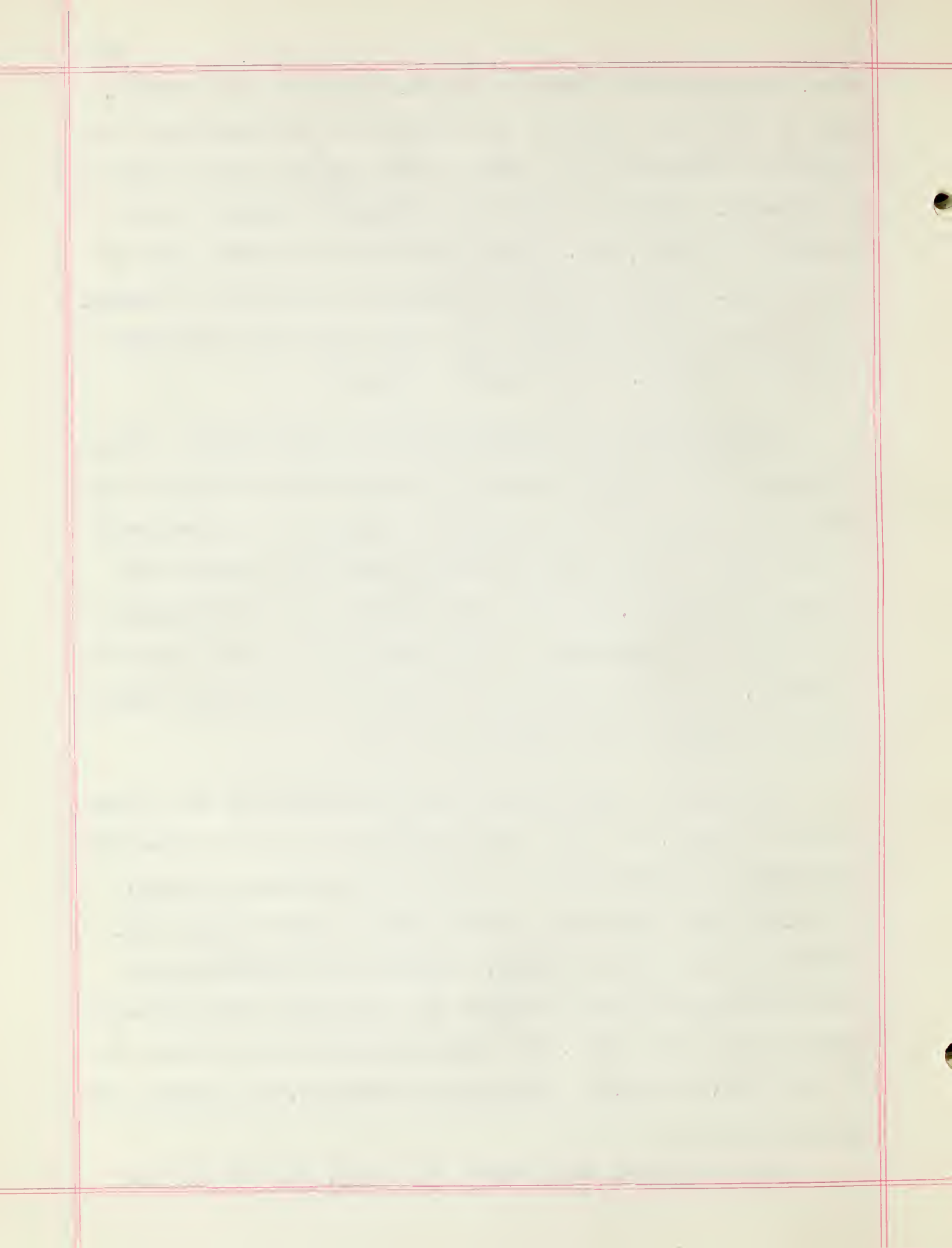
10. J. E. McFadyen: Isaiah : The Bible for Home and School, General editor: Shailer Matthews: (New York: The Macmillan Company, 1910), p. 292

free, to rebuild the Temple at Jerusalem and the city itself, which in turn will result in the downfall of heathenism and the universal conviction that Jahweh is the one and only God who is a deliverer. Cyrus is spoken of as Jahweh's shepherd, as the anointed of Jahweh, etc. These are terms that Jahweh uses of Israel also. But it should be remembered that Cyrus is chosen, not because of his character, but simply upon the sovereignty and will of Jahweh. He is merely a tool.¹¹

Verses 24-28 are an introduction to what follows. Jahweh speaks to his people describing himself and gradually leading to the thought of his selection of Cyrus as the instrument of His power. Then Jahweh addresses Cyrus and promises him a career of victory, 45. 1-3. The calling and commissioning of this man who is a stranger to the true God is in the interest of Israel, v. 4. The final result will be the universal recognition of Jahweh as the sole God. vv. 5-7.

The prophet then rebukes those who murmur at the calling of this stranger, vv. 9-11, and asserts that it is the absolute sovereignty of Jahweh which is seen in the calling of Cyrus, vv. 12,13. From these the prophet turns to Cyrus again, and, speaking in the name of Jahweh, announces the subjugation of certain African tribes or peoples who will bring their treasures and lay them at his feet, and acknowledge the God of Israel as the only God, vv. 14,15. Then in his own name, the prophet con-

11. See George Adam Smith: op . cit. pp. 176 and 185



trasts the false and the true religion, vv. 16,17

The coming deliverance of Israel will result in the salvation of the whole world. Jahweh's creation of a habitable world reveals his character, and his goodwill to men, v. 18. The way he has revealed himself to Israel also reveals the same thing, v. 19. He has shown himself to be the only, righteous and saving God, and now all the people of the earth are invited to look to Him and be saved, vv. 21,22. This is perhaps the most striking thought of the whole prophecy. Jahweh then declares that it is his unchanging purpose to so secure universal homage, vv. 23-25.

VIII. THE DOWNFALL OF BABYLON'S GODS

Chapter 46

In this chapter and the one following we turn from Cyrus as the center of interest. The leading idea in these chapters is the overthrow of Babylon and the release of Israel from captivity. In verses 1-4 we have a contrast between the gods of Babylon and Jahweh. When Babylon falls either the people will flee bearing their gods, or the conquerors will carry them away. In either case they will have to be borne and will be a dead weight for man or beast. In contrast to this is Jahweh, Israel's God, who bears His people. They do not have to save Him; He saves them.¹² Then follows a sarcastic passage, vv. 5-7, on

12. See George Adam Smith: op. cit. pp. 193-197

the folly of idolatry in general. These verses are rejected by some because of their resemblance to 44.9-20. But they make no marked break in the connection, nor in the rhythm. Therefore, because of their close analogy with 40.18-20, which is not questioned it seems best to accept them as coming from Deutero-Isaiah. Verses 8-11 are a renewed appeal to the argument from prophecy. It seems more severe than the others. In the concluding verses of the chapter, vv. 12,13, the prophet addresses the opponents of Jahweh and announces the speedy release of Israel as the goal toward which events are rapidly moving.

IX. ELEGY ON BABYLON

Chapter 47

This chapter is an ironical elegy and strongly resembles the ode on the king of Babylon in chapter 14.4-21. Babylon has been proud, haughty, and boastful, vv. 7,8,10, but she is doomed, with none to save her, vv. 2,5,9,11,15. Her augury and divinations will not help her, vv. 10,12,13. The city is represented as exalting herself, and speaking of herself in the same way that Jahweh speaks of himself, v. 8, but because she has trusted in her wickedness, v. 10, she shall be destroyed. It will be noted that the prophet sees no good in Babylon and therefore holds out no hope for her as did Isaiah when prophesying about Tyre in chapter 23.

X. THE CALL TO GO FORTH

Chapter 48

This chapter re-emphasizes some of the outstanding themes of the prophecy. Some of them are given here for the last time.

The references to the victories of Cyrus, the predictions of the fall of Babylon, the appeal to prophecy, the distinction between "former things" and "new things" and the explicit identification of the Actual Israel with the Servant of the Lord, henceforth disappear from the circle of the author's thoughts, along with other familiar subjects, such as the polemic against idolatry and the impressive inculcation of the sole deity of Jehovah.¹³

The prophet rebukes Israel for unbelief and idolatrous practices, and asserts that predictions have been given or withheld in such a way as to leave no doubt that they were caused by any thing other than the will of Jahweh, vv. 1-11. Again the sole deity of Jahweh is declared, vv. 12-13. Verses 17-19 are a lament over the fact that Israel's neglect of the commandments of Jahweh has delayed his salvation. This chapter closes with a ringing cry or call to go forth out of Babylon with the prophet picturing the miraculous care Jahweh will give to them as they go, vv. 20-22. Some take this as implying that Babylon has already fallen, but since the call is renewed in 52, 11, 12, it may merely be that the prophet sees the fall of the city as very near and is giving an advance call to the people so that they will be ready to go when the time comes. We turn from this then to the next section of our book.

13. John Skinner: op. cit. p87

CHAPTER III

PROPHECIES OF ENCOURAGEMENT

CHAPTERS 49-55

I. INTRODUCTION

As we read through these chapters we cannot help noticing a distinct change from those which preceded them. The controversial tone is gone. There are no more comparisons between Jahweh and the idols. We hear no more of the conquest of Babylon or even of Cyrus. These things are all in the past. The prophet is concerned now more with bringing messages of consolation and encouragement to the exiles. He gives quite some space to the glorious future of Israel. We find two central themes alternating with each other. The one is represented by the Servant of the Lord, the second by the figure of Zion. Both are apparently personifications, and both of the people of Israel. The Servant represents the ideal Israel as the instrument of Jahweh. Two things are to be accomplished by the Servant, the restoration of the nation in unity and prosperity, and the extension of the knowledge of Jahweh, the true God, to the nations of the world. The figure of Zion is the representation of Israel in its passive aspect, deserted and humbled, but yet the recipient of the blessings which come as the result of the sufferings of the Servant.

Some think of these chapters as coming from Palestine, but it seems best to think of them as coming from Babylon and in the interval between the fall of Babylon and the proclamation which allowed the exiles to return to their home. We have suggested this and treated it more fully in the introduction to Part IV.¹ We now turn to the discussion of the chapters themselves. They begin with the Servant of the Lord, or of Jahweh.

II. THE SERVANT'S FIDELITY AND ULTIMATE SUCCESS

Chapter 49.1-6

The first mention of the Servant in the ideal respect was in chapter 42.1-4. There we were given something of the mission of the Servant and of the method he would use in carrying out that mission. Here we get a new description of his mission and of his experience. The Servant is conscious of the mission entrusted to him, vv. 1-3, and is prepared for that mission first of all by his consecrated life, v. 1, and then by his ability to speak well, v. 2. Both of these things are the work of Jahweh. His past efforts have been almost fruitless, yet he retains his faith in Jahweh, v. 4. As his faith rises triumphant over his doubts, he becomes conscious of a larger mission. Not only is he to bring about the return of Israel to Jahewh, but he is also to be a light to the Gentiles to be the

1. See p. 98 below

1. The first part of the paper discusses the importance of the study and the objectives of the research. It also provides a brief overview of the methodology used in the study.

2. The second part of the paper presents the results of the study. It includes a detailed description of the data collected and the analysis performed. The results are presented in a clear and concise manner, with appropriate use of tables and figures.

3. The third part of the paper discusses the implications of the study. It highlights the key findings and their significance for the field of research. It also provides recommendations for future research and practice.

4. The fourth part of the paper concludes the study. It summarizes the main points of the paper and provides a final statement on the importance of the research. It also includes a list of references and a list of figures.

5. The fifth part of the paper is a list of references. It includes a list of all the sources used in the study, including books, articles, and websites. The references are listed in a standard format, making it easy for readers to locate the sources.

6. The sixth part of the paper is a list of figures. It includes a list of all the figures used in the study, including tables, charts, and graphs. The figures are listed in a standard format, making it easy for readers to locate the figures.

7. The seventh part of the paper is a list of tables. It includes a list of all the tables used in the study, including tables of data, tables of results, and tables of conclusions. The tables are listed in a standard format, making it easy for readers to locate the tables.

8. The eighth part of the paper is a list of appendices. It includes a list of all the appendices used in the study, including appendices of data, appendices of results, and appendices of conclusions. The appendices are listed in a standard format, making it easy for readers to locate the appendices.

9. The ninth part of the paper is a list of footnotes. It includes a list of all the footnotes used in the study, including footnotes of data, footnotes of results, and footnotes of conclusions. The footnotes are listed in a standard format, making it easy for readers to locate the footnotes.

means of salvation for them, vv. 5,6. Thus his mission is greatly enlarged. The fact that the larger mission is laid upon him implies that he will be successful in the first mission given to him, though he has thus far seemingly failed.

III. THE SERVANT TRIED BUT TRUSTING

Chapter 50-4-9

We are taking this passage out of its order because we wish to group the passages preceding and following it into one section. In this passage the servant is speaking, describing first of all his close and intimate communion with Jahweh which especially prepares him for his task, vv. 4,5. He then expresses his acceptance of the persecution that comes to him through the discharge of his mission, v. 6, and then finally voices his unwavering confidence in the help of Jahweh and the ultimate victory of his cause and the discomfiture of his enemies because of that help, vv. 7-9. Levy questions whether this should really be classed as one of the Servant poems. He bases his doubt on the fact of a different rythm, that it no where mentions the servant as the others do, that the description seems to be of the experiences of the prophet rather than those of an ideal messenger, that it fits well into the general body of prophecies, and that the experiences seem to be too personal to apply to a nation in times gone by.² But the passage is really indispens-

² See Reuben Levy: Deutero-Isaiah, (London: Oxford University Press, 1925), pp. 16,17

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CONTENTS

ORIGINAL ARTICLES

THE PROBLEM OF THE PHYSICIAN

THE PHYSICIAN AND THE PUBLIC

THE PHYSICIAN AND THE LAW

THE PHYSICIAN AND THE ECONOMY

THE PHYSICIAN AND THE SOCIETY

THE PHYSICIAN AND THE FUTURE

THE PHYSICIAN AND THE PAST

THE PHYSICIAN AND THE PRESENT

THE PHYSICIAN AND THE PEOPLE

THE PHYSICIAN AND THE PLANET

THE PHYSICIAN AND THE POWER

THE PHYSICIAN AND THE PAIN

THE PHYSICIAN AND THE PITY

THE PHYSICIAN AND THE PRIDE

THE PHYSICIAN AND THE PROUD

THE PHYSICIAN AND THE PIOUS

THE PHYSICIAN AND THE PIOUS

THE PHYSICIAN AND THE PIOUS

THE PHYSICIAN AND THE PIOUS

THE PHYSICIAN AND THE PIOUS

able as a link between the first two poems and the last. It develops certain ideas suggested in the earlier poems and resembles them in its dramatic form. But in its conception of the Servant as a sufferer it is closely related to the last poem. Thus it seems that we cannot justly leave it out of the group that we call the Servant poems.

IV. DOUBTS ANSWERED

Chapters 49.7-50.3; 50.10-52.12

As the time came for the exiles to return to Jerusalem, there were certain doubts that came to them as to the possibility and the difficulties to be encountered. Thus this section seems to be meant for the earnest and pious minds in Israel, who desired to return, but who were hesitating to undertake the journey because of certain doubts that rose in their minds. The prophet starts with a general assurance to Israel that it shall be released and that others will be led to Jahweh because of it, vv. 7-9. Then he paints a picture of the seemingly miraculous opening of a way through the mountains and the desert to their home. This, again with chapter 41.17-20, is not merely a material miracle. It is a spiritual one. The way may be as hard as ever, but the new hope, the new joy, and the new faith in Jahweh as a God of power and a God of love will make the way easy. It will level the mountains and smooth the way.³

See George Adam Smith: The Book of Isaiah Vol. II (New York: A. C. Armstrong and Son, 1890), pp. 383, 384

The first doubt then is expressed in 49.14. It is that Jahweh has forsaken Zion. This is probably a reflection of the attitude of the people. Zion is the personification of the people in the figure of a woman with the individual members of the people as her children. Therefore we note how appropriate is the answer of Jahweh, vv. 15,17. It may be possible for a woman to forget her child, but it is not possible for Jahweh to forget Zion. Then follow some rich promises, vv. 17-25, ending with the assurance that Jahweh will cause all her children to return.

A second doubt comes to the front in 49.24-26. Can these exiles be taken away from the mighty ones who have been holding them captive? Again comes the answer of Jahweh that even the captives of the mighty shall be taken away and delivered and that it is He that is doing it. When it is done all shall know that it is Jahweh who is their Redeemer and Saviour.

Chapter 50.1-3 implies another doubt. The captivity was taken to mean that Jahweh had divorced Zion and put her away. But it was not merely Jahweh that put them away, but their iniquities, v. 1. Yet Jahweh is as ready as ever to save and to redeem and his hand is as powerful as ever. The things he does in the physical world give ample evidence of this, vv. 2,3.

In 50.10,11 we find, first of all, an encouraging of the believers and a warning to those who do not believe. Verse 11 seems very much like an interpolation, because the thoughts are

not those that are characteristic of Deutero-Isaiah.

Chapter 51.1-3 implies another doubt. There are such a few who are going back that the question comes, Can a nation be rebuilt from them? The answer is an appeal to history. Just as Jahweh brought a great nation from Abraham, so can He now use these who are returning even though they be but few.

The rest of the chapter is given to further encouragement. Jahweh has a law that is to go forth and to be a light to all the nations. Israel is asked to look at the heavens, v. 6. They may pass away, but Jahweh's salvation and righteousness are everlasting, v. 6. Some may revile them and reproach them, but they are to give them no heed, v. 7, for they shall pass away, but His righteousness and salvation are sure, v. 8. Then follows an apostrophe to the arm of Jahweh, vv. 9-11. There is an allusion to the Babylonian story in which Marduk destroyed Tiamat (Rahab here) and thus formed the Cosmos. The people call upon Jahweh to reveal his strength as he did when he cut Rahab to pieces and dried up the sea for the Israelites to escape from Egypt. Jahweh answers this appeal of the people giving them further assurance, vv. 12-16. In vv. 17-23 the prophet returns to the thought which we met in the opening verses of the book, namely, that Jerusalem's degradation is ended. The city is pictured as a woman lying prostrate and unconscious, intoxicated with the cup of Jahweh's indignation which she has drained, vv. 17-20. The cup is now taken from her and given to her enemies. vv. 21-23.

Chapter 52.1-6 continues the preceding picture. Zion is to lay aside her soiled clothes and to put on her holiday attire. Jahweh will no longer allow his name to be blasphemed through the banishment and captivity of His people, vv. 1-3. Therefore He will bring back his people, vv. 4-6. Then the prophet gives a picture of Jahweh's triumphal return to Zion. He pictures the heralds going before, vv. 7,8, and then calls upon the waste places of Jerusalem to burst forth into singing and rejoicing, vv. 9,10, and finally summons the exiles to speed their escape from the land of their captivity, vv. 11,12.

V. THE SUFFERING SERVANT

Chapters 52.13-53.12

This is the fourth and last of the Servant Poems. As it stands in our English translation it is in strophes of three verses each. But in the Hebrew each strophe is longer than the one preceding it. For the most part it is just one line added, though in one case it is two lines. The difference in length of the strophes can even be noticed in the English. This

gives the reader the very solemn impression of a truth that is ever gathering more of human life into itself, and sweeping forward with fuller and more resistless volume.⁴

The poem gives us first of all, ch. 52.13-15, the picture of the ultimate exaltation of the Servant. The second strophe, 53.1-3, gives us a picture of the unbelief and thoughtlessness of them who saw the Servant and yet did not feel the meaning of

4. George Adam Smith: op . cit. p. 339

of his suffering. In the third strophe, 53.4-6, the people describe the suffering of the Servant as a substitute for them. The fourth strophe, 53.7-9, pictures the humility of the Servant in contrast to the injustice which was shown toward him. Then the last strophe, 53.10-13, returns to the main theme, the fact that back of men's treatment of the Servant and back of his suffering is God's will and purpose.

There are some who reject this as not from Deutero-Isaiah because if it were omitted the connection does not seem to be broken. Others reject it on the grounds of style, which is broken, sobbing, and recurrent, while that of Deutero-Isaiah is ordinarily smooth flowing. There are also a number of words that are new. But the style and words may be accounted for by the new and tragic nature of the subject. It is only natural that such a subject should have a different expression from that of hope and assurance. Its location need not cause much difficulty, for it is similar to that of 49.1-6. It comes immediately after a call to go out. And after all, in relation to the idea that it might be omitted without breaking the connection, it might equally be said of other great passages in literature. Great passages in many works might be omitted without great violence to the thought, especially if the reader were not aware that it had been omitted.⁵

5. See George Adam Smith: op. cit. pp. 336-337

1. The first part of the paper discusses the importance of understanding the underlying mechanisms of the observed phenomena. This is crucial for developing effective interventions and policies.

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4. The fourth part of the paper discusses the implications of the findings. It explores the potential applications of the results in practice and the broader implications for the field.

5. The fifth part of the paper concludes the paper by summarizing the key findings and providing recommendations for future research. It also acknowledges the limitations of the study and the need for further investigation.

6. The sixth part of the paper provides a detailed discussion of the theoretical framework underlying the study. It explains how the theoretical concepts are operationalized and how they relate to the research questions.

7. The seventh part of the paper presents a detailed discussion of the results. It includes a comparison of the findings with the theoretical expectations and the results of previous studies.

8. The eighth part of the paper discusses the practical implications of the findings. It explores how the results can be used to inform policy and practice and to develop effective interventions.

9. The ninth part of the paper provides a final summary of the key findings and conclusions. It reiterates the importance of understanding the underlying mechanisms of the observed phenomena and the need for further research.

VI. THE FUTURE GLORY OF ZION

Chapter 54

As was stated above, there are some that feel that there is no definite connection between this chapter and chapter 53. But it does seem that the two chapters ^{deal} with much the same subject from two different standpoints. The exaltation of the Servant implies the restoration of Israel and his work and suffering was a necessary condition for the accomplishment of that restoration. Thus chapter 53 describes the inward process of conversion by which the nation was made righteous, and this chapter describes the outward deliverance which was the result.⁶

Zion, barren and desolate, is assured that her children will be more than ever and that she must enlarge her tent so as to receive them, for they will spread far around her, vv. 1-3. The shame of her youth and the reproach of her widowhood will be overcome by means of her reconciliation to Jahweh, her Husband and Maker, vv. 4-6. What seemed to be rejection was but the brief withdrawal of Jahweh's favor. Now she is to be restored with a new covenant with Jahweh which will be as unchangeable as the covenant with Noah or as the mountains, vv. 7-10.

Jahweh will cause Jerusalem to be rebuilt with great

6. See John Skinner: Isaiah XL-LXVI The Cambridge Bible, (Cambridge: Cambridge University Press, 1917) p. 151

magnificence, vv. 11,12. Her citizens will enjoy perfect peace, without even the thought of oppression, for they shall all be disciples of Jahweh, vv. 13,14. Even the enemies of the city will be thrown into confusion and no weapon that is forged for use against her shall prosper, vv. 15-17.

VII. THE GRACIOUS INVITATION

Chapter 55

Verses 1-5 contain the gracious invitation to the blessings of the new covenant. Salvation is freely offered, and those who are engaged in the pursuit of earthly good, are invited in the name of Jahweh, to come and find the complete satisfaction of their wants by accepting what is so freely offered, vv. 1,2. Skinner says of this:

The message of the Gospel--its freeness, its appeal to the individual, its answer to the cravings of the heart--is nowhere in the Old Testament more clearly foreshadowed than in this truly evangelical passage.⁷

Then in return for obedience, Jahweh will make an everlasting covenant with them which will bring them within the Messianic community and assure the realization of the promises made to the house of David, vv. 3-5.

In verses 6-13 we have the final summons with its gracious promises. The summons is urgent for the day of grace is at hand when Jahweh is near and pardon may be found through repentance, vv. 6,7. This will come because Jahweh's thoughts

⁷. op . cit. p. 158

1. The first part of the document discusses the importance of maintaining accurate records of all transactions and activities. It emphasizes that this is crucial for ensuring transparency and accountability in the organization's operations.

2. The second part outlines the specific procedures and protocols that must be followed when recording transactions. This includes details on how data should be collected, stored, and reviewed to ensure its integrity and reliability.

3. The third part addresses the role of the management team in overseeing the record-keeping process. It stresses the need for regular communication and collaboration between different departments to ensure that all relevant information is captured and analyzed effectively.

4. The fourth part discusses the importance of regular audits and reviews to verify the accuracy of the records. It suggests that these should be conducted at regular intervals and involve independent parties to provide an objective assessment of the data.

5. The fifth part concludes by reiterating the overall goal of the document: to establish a robust system for maintaining accurate and reliable records that can be used to inform decision-making and improve organizational performance.

6. The sixth part provides a detailed overview of the various tools and technologies that can be used to facilitate the record-keeping process. This includes a discussion of digital databases, spreadsheets, and specialized software designed for data management and analysis.

7. The seventh part discusses the importance of training and education for staff involved in the record-keeping process. It emphasizes that all personnel must be well-versed in the procedures and protocols outlined in the document to ensure consistent and accurate data collection.

8. The eighth part addresses the issue of data security and privacy. It outlines the measures that should be taken to protect sensitive information from unauthorized access, loss, or theft, and discusses the legal requirements that may apply in this regard.

9. The ninth part discusses the importance of maintaining a clear and concise record-keeping system. It suggests that the system should be designed to be user-friendly and easy to navigate, with clear labels and categories for all data entries.

10. The tenth part concludes by summarizing the key points of the document and reiterating the commitment to maintaining accurate and reliable records. It expresses the hope that the outlined procedures and protocols will be followed diligently to ensure the highest quality of data collection and analysis.

far excell the thoughts of men in love, and mercy and grace, vv. 8,9. His word which is to renew the world and bring redemption, has already gone forth, and will not return unto him void, any more than the rain and snow returns to the heavens without having first watered the earth, vv. 10,11. The prophet then returns to a picture which he has used a number of times. The deliverance is at hand, and the exiles are to go out, probably from Babylon, with great joy, and the trees and vegetation that will spring up along the way back to Jerusalem will remain as an everlasting memorial of Jahweh's power.

In these chapters we have given only incidental attention to the Servant passages, In the next chapter we shall discuss them in a little more detail.

CHAPTER XIII

THE SERVANT OF JAHWEH

I. INTRODUCTION

In Deutero-Isaiah we have four great passages known as the Servant Poems. They are 42.1-4; 49.1-6; 50.4-9; and 52.13-53.12. These passages have great interest for us. Levy says:

They represent the most original, and perhaps for us now the most valuable part of the prophet's teaching, describing the mission of the 'Servant of Jahweh,' who is to spread the knowledge of Jahweh in the world, to be a 'light to the nations,' and to bear a burden of suffering as a part of his mission.¹

But it is not only in them that we meet the idea of the Servant of Jahweh. If it were, our problem in regard to them might be simpler. The fact that the Servant is mentioned outside of the passages mentioned gives us added problems. In this chapter we shall consider the unity, authorship, and date of the Poems, and then give some attention to the identity of the Servant.

II. UNITY

There has been little, if any doubt as to the unity within the Poems themselves. They all seem to have one central theme and to deal with one central character. The question as

1. Rueben Levy: Deutero-Isaiah, (London: Oxford University Press, 1925), p. 13

to their unity has been always concerned with their unity in relation to the rest of the prophecy. Some feel that they are unrelated to the rest of the prophecy in any way. Thus in this connection Levy says:

They are probably an independent cycle of passages, not original in their present context, into which after completion of the general body of the prophecies, they were inserted, together with redactional verses that were intended to conceal the joins.²

But there are many who cannot accept this theory of these wonderful passages. König takes each argument against the unity of the Servant Poems with the other parts of the book,--the arguments from rythm, from diction, from the alleged isolation of the Servant Poems, from the mutual relations of the Poems, from the anonymity of the Servant, from the alleged individual character of the Servant, from the vocation of the Servant, and from the character of the deliverance spoken of in these passages--and after a careful examination of each concludes that none of them are decisive against the unity of these passages with the rest of the book.³ And Torrey is convinced that they

. . . are made out of the very same material as the contexts in which they are now embedded. Their language, style and mode of thought all belong distinctly to II. Isaiah.⁴

Dean Hudson also believes that "To eliminate them would be, as

2. opp. cit. p. 13

3. See Ed. König: The Exiles' Book of Consolation, translated by J. A. Selbie, (Edinburgh: T.&T. Clark, 1899), pp. 3-71

4. Charles C. Torrey: The Second Isaiah, A New Interpretation, (New York: Charles Scribner's Sons, 1928) p. 138

Buddé says, 'to gouge out the eyes of the book.'⁵ Thus it seems best that we accept the unity of these passages with the rest of Deutero-Isaiah.

III. AUTHORSHIP

It would seem that since we have accepted the unity of these passages and the rest of Deutero-Isaiah, there would be no question as to the authorship. But there are some who accept the unity as far as meaning is concerned, but yet feel that these passages came from a different author. But since we find in them the same universalist^{ic} spirit that we find in the rest of the work, and since the idea of the Servant is also used in the other parts of the work, it seems that there can be very little question but that they came from Deutero-Isaiah himself. In this connection Cheyne remarks, 'That they come from the school of II. Isaiah is clear, nor is it, I think, at all impossible that they may be the work of II. Isaiah himself.'

IV. DATE

Since we have accepted the unity of these passages and the rest of the book of Deutero-Isaiah, and have accepted the common authorship, there is very little question as to the date. Yet some feel that Deutero-Isaiah may have written them

5. Albert C. Knudson: The Beacon Lights of Prophecy (The Methodist Book Concern: New York, 1914) p. 270

6. T. K. Cheyne: Introduction to the Book of Isaiah (London: Adam and Charles Black, 1895), p. 309

earlier and then later inserted them in or woven them into his prophecy. According to Dean Knudson, that was once the position of Professor Sellin.⁷ His main reason for think^{ing} so, however, was that he identified the Servant with King Jehoiachin and therefore an earlier date would be more fitting. Later Professor Sellin abandoned this idea as to the identity of the Servant,⁸ and probably also as to the date of the Poems for then there was no more reason for holding to an early date. It seems best to consider the date as approximately that of the rest of the work of Deutero-Isaiah.

V. IDENTITY OF THE SERVANT

The question of the identity is the one which has caused greatest difference of opinion. There are some who hold to the idea that the servant was some individual, and others who have held that the Servant was either Israel, or perhaps, more properly the ideal Israel. We shall briefly consider both possibilities.

There are at least two reasons why some seek to identify the Servant with some individual. First, the servant in at least two places seems to be expressly distinguished from Israel. (Note 49.5 and 53.8) Second, the description of the Servant in chapter 53 is so highly individualized that an individ-

7. Albert C. Knudson: op. cit. p. 271

8. See E. Sellin: Introduction to the Old Testament, Trans. by W. Montgomery, (New York, Geo. H. Doran Company, 1923) pp. 143, 144

ual interpretation seems necessary. But among those who think of the Servant as an individual, none seem to agree. Some think of him as a teacher of the law who was a leper, some identify him with Zerubbabel, some identify him with the prophet himself, and others find various individuals who they think it might be. But there are certain passages which seem to look at the Servant as being the nation itself. Then there are other arguments against an individual interpretation of the Servant. They are as follows; a. He is definitely identified with the nation in the present text of one of the passages, that is in 49.3. b. The thought of resurrection of an individual is found only in much later passages, and c. an Old Testament prophet could hardly have spoken of any contemporary in language like 52.13-53.12.⁹

If we accept the identification of the Servant with Israel, then we are presented with the further question as to whether it was the actual historical Israel, or the ideal Israel that is meant. There are several objections to regarding the Servant as being the Historical or actual Israel. They may be stated as follows,: a. The description of the Servant as obedient, sinless, and humble does not correspond to the actual character of Israel. b. If Israel suffers for the sins of others, then the others must be the heathen nations. This would make the words in the first part of chapter 55 the words

9. See A. S. Peake: The Problem of Suffering in the Old Testament, (London: Robert Bryant, 1904), pp. 183, 184

of the heathen, and this seems incredible. c. The Servant and Israel seem to be expressly distinguished in 53.8 and 49.5,6.¹⁰

The other alternative is to think of the Servant as the ideal Israel. There are some advantages in this. First, the language is not too elevated, and it gets away from the difficulty resulting from the sinfulness of Israel and the righteousness of the Servant. Second, this interpretation helps account for features transferred to the Servant from the history of Israel or of the righteous remnant, or even of individuals such as Jeremiah. But there are also certain difficulties. They may be stated as follows: a. Elsewhere Deutero-Isaiah speaks of the Servant in language that is inapplicable to the ideal Israel. b. it is not quite natural to regard the ideal Israel as suffering for their sins. c. If it is the ideal Israel, then part of the mission of the ideal Israel is to restore the actual Israel from exile. d. We must omit the exile from the sufferings of the Servant, and thereby cut them off from the contemporary historical situation. This leads to a failure to find in them the author's solution to the problem that pressed so heavily upon him.¹¹ Skinner offers answers to these objections. a. Incompatible is most too strong a word to use for difference of degree. It is not incredible that he should draw out the true ideal in its fullest sense and significance. b. The idea of the ideal Israel suffering for the sins

10. See A. S. Peake: op.cit. pp. 184-190

11. See. Ibid. pp. 191,192

of the nation is not insurmountable difficulty if we remember that the Servant-ideal is one that includes all that is religiously significant in the life of Israel. c. In relation to the third objection it may be said that the distinction between the ideal Israel and the actual Israel makes it possible, from an abstract standpoint, to regard the ideal as the agent of deliverance for the latter. d. Instead of omitting the exile from the suffering of the Servant "

It would seem that the sufferings of the Exile, as experienced by the spiritually minded Israelites, are precisely those which could be most naturally attributed to the ideal represented by the Servant, as forming the atoning element in the calamities which overwhelmed the nation as a whole.¹²

Thus, while this theory is faced with some grave difficulties, it seems to be the best explanation we can give if we hold to the national interpretation.

An interesting suggestion is given by George Adam Smith when he puts forth the view that the prophet passed from the conception of the Servant as referring to the entire nation, as it seems to outside of the four Servant Poems, through the conception of the Servant as the "personification of the true, effective Israel as distinguished from the mass of the nation," and finally to the conception of the Servant as an individual.¹³ This would account for the individual aspect of the last Poem.

12. John Skinner: Isaiah XL-LXVI. The Cambridge Bible (Cambridge: Cambridge University Press, 1917), Appendix p. 270

13. The Book of Isaiah, vol. II (New York: A. C. Armstrong and Son, 1890), pp. 253-277

Since we as Christians have been accustomed to think of the last Servant Poem as picturing the sufferings of Christ, a word on the Messianic interpretation of the idea of the Servant will be in order. It is not probable that Deutero-Isaiah was consciously predicting either the work or the sufferings of the Messiah when he wrote the great Servant Poems. He was thinking of his own people and the ideal that lay ahead of them. He was gathering up into one concept, that of the Servant, the highest ideals which he could picture. Whether he looked for the fulfilment of that ideal in the nation as a whole, or in some one individual, no one will ever know for certain. But this thing is certain, that in Jesus of Nazareth we do find the fulfilment of that ideal. Here, as in the Messianic prophecies of Isaiah, whether the writer had a particular person in mind or not, the ideal has been fully realized in the person of Christ. There are those who feel that there is back of these, even though it may have been unconscious on the part of the writer, the Messianic ideal. Thus Torrey says in this connection:

In the background of both pictures of the future work of the Servant, the restoring of Israel and the bringing of light to the Gentiles, stands the figure of the Anointed One. Generally obscured, perhaps intentionally, by the personification of the Jewish people, the outline of an ideal person, the predicted leader, can nevertheless be made out with certainty.¹⁴

With this, then we leave Deutero-Isaiah and turn to part V and Trito-Isaiah.

14. op . cit. p. 146

PART V
TRITO - ISAIAH

CHAPTER XIV
INTRODUCTION

We come now to the last chapters of the Book of Isaiah. They have come to be called Trito-Isaiah to distinguish them from the true Isaiah and Deutero-Isaiah. Here, as with Deutero-Isaiah, it will be seen that the background is not that of the eighth century, nor is it that of Deutero-Isaiah. Because of this it has come to be accepted by many scholars that these chapters were written by a different author, or authors, from that of either the first thirty nine chapters or of chapters 40-55. We turn now to the reasons for believing ^{that} chapters 56-66 come from a different time and from a different author than the other parts of the book.

First of all we shall note some ideas which especially mark this off from Isaiah, the son of Amoz. In 56.4,6 and 58.13 we find a reverence for the sabbath that is in strong contrast to the external way in which Isaiah regarded it. (Note 1.13) Again, the spiritual view of fasting in 58.6,7 reflects a very late date, when the legal and prophetic teaching were both accepted as authoritative. And finally in 63.15-64.12 the prophet's willing identification of himself with the guilty nation is in strong contrast to the rebukes of "This people" in

6.9; 8.6; and 29.13.¹ Thus it is seen that these chapters can hardly be thought to come from Isaiah, the son of Amoz. This will be shown all the more forcibly when we present the arguments to show that they are also later than Deutero-Isaiah. We pass now to these arguments.

Here we note, first of all, that the general purpose and subject is different. In chapters 40-55 there was the one dominant purpose:

To rouse the exiles out of their despondency, and to fill them, "the Servant of Jahweh" with enthusiasm for their true destiny, which is to instruct the world at large in true religion.²

In doing that the writer dwells upon the omnipotence of Jahweh, His purpose to redeem Israel, and the powerlessness of the idols and the people alike. In these chapters, 56-66, there is no general purpose. There are miscellaneous themes. The writer is concerned about the admission of eunuchs and strangers into the Jewish community, the illegal practices of the Jews, the careless leaders, the inhuman practices, the disregard for the sabbath, and other things.

We note, further, that the historical and social background of chapters 56-66 is different from that of 40-55. There are no more allusions to Cyrus or to Babylon. The people who

1. See T. K. Cheyne: Introduction to the Book of Isaiah (London: Adam and Charles Black, 1895), p. 246

2. G. B. Gray: A Critical Introduction to the Old Testament, (New York: Charles Scribner's Sons, 1913), p. 185

are addressed seem rather to be living on the mountainous areas in Palestine, 58.3-7, subject to neglectful leaders, 56.10f., and to the native unjust tribunals, 59.3-9,14. The references to the Temple and altar are predictions, not of the restoration of what does not exist, but of what is to happen in a Temple and on an altar now in existence, 56.5,6,7; 60.7.

In addition to these things, there is greater prominence given to the Sabbath and a reference to the Holy Spirit, 56.10, 11. There is also a difference in style which is especially noticeable in the Hebrew. These things all suggest a date later than the time of Deutero-Isaiah.³

We may now consider the date. This is not as easy as it was with Deutero-Isaiah. There are no clear historical allusions as there were to Cyrus in chapters 40-55 to help us fix the date. But there are suggestions. There are evidences that the Temple was rebuilt. 56.5-7 reveals that there was a temple. In 56.7 and 57.13 the words "my holy mountain" imply the existence of the Temple for it was the Temple that sanctified the mountain. In 57.19 the words "fruit of the lips" imply praise and worship, and therefore worship in the Temple. 58.2 also implies regular Temple service. 60.13 and 65.11 also suggest that the Temple was rebuilt and in existence. Then there are practices that suggest a time previous to that of Nehemiah.

3. For these arguments in full see G. B. Gray: op. cit. pp. 185, 186

1. The first part of the document discusses the importance of maintaining accurate records of all transactions and activities. It emphasizes that this is essential for ensuring transparency and accountability in the organization's operations.

2. The second part outlines the various methods and tools used to collect and analyze data. This includes both traditional manual methods and modern digital technologies, highlighting the benefits of each approach.

3. The third part focuses on the role of the management team in overseeing the data collection process. It stresses the need for clear communication and coordination between different departments to ensure that data is collected consistently and accurately.

4. The fourth part discusses the challenges faced during the data collection process, such as incomplete data or discrepancies between different sources. It provides strategies to address these challenges and ensure the integrity of the data.

5. The fifth part concludes by summarizing the key findings and recommendations. It reiterates the importance of a robust data collection system and suggests areas for future improvement and research.

The universalistic attitude of 56.1-8 must be prior to the nationalistic outlook of Nehemiah. The state of the religious leaders, the idolatrous worship, and the superstitious practices revealed in 56.9-57.13 would never have been permitted under Nehemiah. The non-observance of the Sabbath also points to a time prior to Nehemiah. Then chapters 60.10,11 and 61.4 clearly show that the walls of the city had not yet been rebuilt. These things, then, the fact that the Temple was rebuilt together with the fact that the walls were not rebuilt and the existence of practices which Nehemiah would not have allowed indicate that the date must be between 516 B.C., the date of the rebuilding of the Temple, and 444 B.C., the date of Nehemiah's return. A more accurate dating than this is not possible.⁴

The authorship of these chapters cannot be stated with any accuracy. Some think they are the work of one man whose name we do not know and whom we have come to call Trito-Isaiah. Others think that they are anonymous prophecies written during the period indicated above and the return of Nehemiah. Still others think of them as the work of Deutero-Isaiah during the later years of his life. This however seems least probable of the possibilities.

The prophet's message is not altogether negative. It does reflect the later legalistic emphasis on certain observan-

4. See W. O. E. Oesterley and T. H. Robinson: Introduction to the Books of the Old Testament, (New York: The Macmillan Company, 1934) pp. 282-284

ces, but it also has some great positive summonses. Thus he suggests that the true service of God is "

. . . to loose the bonds of wickedness, to undo the bands of the yoke, to let the oppressed go free, to deal thy bread to the hungry, to bring the vagrants home, to cover the naked, to satisfy the afflicted soul,⁵

He also has great hopes for the new Jerusalem, which is to be "a rejoicing, and her people a joy" (35.18). He does not, however, have a very exalted place for the foreigner. They are to be shepherds, and plowmen, and vinedressers, for the Jews, 61.5. Even their wealth is to be tributary to the Jews, 60.11 and 61.6. The prophet's style seems to be imitative, rather than original. Thus it seems to be more labored and stilted than that of Deutero-Isaiah, though there are passages of rare beauty. (Note 60.18-20)

We turn now to the consideration of the prophecies themselves. Since there are no clearly marked divisions of any great length we shall deal with ^{them} ~~all~~ in one chapter.

5. Isaiah 58.6,7,10

CHAPTER XV
THE PROPHECIES OF TRITO-ISAIAH
Chapters 56-66

We have called this chapter the "Prophecies of Trito-Isaiah", not because we feel, or mean that they all come from one man whom we call Trito-Isaiah, but because they come in the last section of the Book of Isaiah. There seems to be evidence that there were more than one author to this section.

I. CONCERNING EUNUCHS AND PROSELYTES

Chapter 56.1-8

As one begins to read this passage he is immediately conscious of a change in tone from that of chapter 55. There were the glowing hopes and aspirations of the period of the restoration. The eunuchs and proselytes seem rather a trivial subject to follow the redeemed of the Lord, a whole people who are invited to come back to Jahweh and to take up the march home across a transformed desert. The situation is at once seen to be different. In the face of foreigners who were attracted to the worship of Jahweh and who were zealous in their practices, a new spirit of exclusiveness had begun to show itself. Then there were some who may have been compelled to become eunuchs and who would thereby be excluded from the worship by the law. The prophet comforts these by offering to the eunuchs a monument in the temple which will be better than sons and daughters, and

by confirming the right of the proselytes to a full share in the worship of the new Temple, vv. 4-7a. He bases this on the principle that the religion of Israel is to rise above all distinctions of race and that the Temple is to be "a house of prayer for all nations," vv. 7b, 8. This seems to reflect a time somewhat previous to the coming of Nehemiah.

II. THE DEMORALIZATION OF LEADERS AND PEOPLE

Chapters 56.9-57.13

This section may be divided into two parts. The first pictures the unfaithfulness of the spiritual leaders and the resulting distress of the people. The prophet calls the wild animals of the field to come and devour the flock, that is the people, for the rulers have neglected their duty; they have been inefficient, slothful, greedy and sensual, vv. 9-12. The result is that the righteous perish and nobody cares, ch. 57.1, 2. The second part is a denunciation of the idolatrous party who seem to care nothing for the true religion. The prophet pictures these as a bastard race and summons them to the bar of judgment to hear the divine sentence upon their bold idolatry, 57.3,4. Then he mentions the pagan rites which they practice, vv. 5-9, in spite of the teaching of experience, vv. 10,11, and finally pronounces judgment upon them, vv. 12,13. Some have felt that this, with the next section, must be pre-Exilic, because of the Palestinian coloring of 57.5,6, the reference to persecution in 57.1, and the correspondence of the sins attributed to the community with those of Israel before the Exile. But

the conditions will fit just as well after the Exile, when there was mixed worship with pagan elements in it. It could very easily come from some time prior to the Samaritan Schism.¹ In fact, this too, might come from the time just previous to the coming of Nehemiah.

III. BLESSINGS IN STORE FOR THE FAITHFUL

Chapter 57.14-21

Here the prophet turns with a message of comfort to those who are depressed and contrite. The things that are hindering their salvation will be removed, v. 14, and, though Jahweh is "the high and lofty One that inhabiteth eternity, whose name is Holy" yet He is also near those who are contrite and humble. For them He will avert His anger and bring healing and peace, vv. 15-19. But those who persist in their wickedness and impenitence are excluded from the promised blessing, vv. 20-21.

IV. THE TRUE AND FALSE WORSHIP

Chapter 58

This seems to be a picture of the Exiles back in Palestine though not numerous enough to rebuild the city. At least "The old waste places" of verse 12 seems to suggest that the city is still in ruins. Also the "repairer of the breach" in verse 12 seems to be an allusion to Nehemiah. Therefore it seems that this should be dated very near to the time of the

1. See T. K. Cheyne: Introduction to the Book of Isaiah (London: Adam and Charles Black, 1895), pp. 315-321

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return of Nehemiah.² The people are anxious to secure the legal righteousness which will secure the fulfilment of the promises, and are therefore zealously fasting and performing their rites of worship. They complain that their fasts are disregarded by Jahweh, v. 3a. The prophet's answer is a question as to whether they can expect the kind of fasting they are doing to be seen and accepted by Jahweh, vv. 3b-5. In contrast to this he asserts that the kind of fast that will be acceptable to Jahweh consists in showing justice to the oppressed and kindness to those who are distressed, vv. 6,7. When they meet such requirements of true religion, then their prayers will be answered, and conditions will be changed, vv. 8-12. A similar promise is given in connection with the proper observance of the Sabbath, vv. 13,14.

V. THE SINFUL PEOPLE AND THE DIVINE DELIVERANCE

Chapter 59

This chapter is closely related to chapter 58, though its range is wider. The central theme and the historical situation are the same. The prominence given to the social injustices and crimes implies a degree of independence and political responsibility that could hardly be attributed to the Jews while they were in exile. The chapter may be divided into three parts. The first part deals with the sins of the people, vv. 1-8. the people seem to feel that the obstacle to their deliverance is

2. T. H. Cheyne: op . cit. pp. 323-328

the impotence of Jahweh, v. 1. In opposition to this the prophet asserts that the obstacle is neither the impotence nor the indifference of Jahweh, but that it is their own sins that have come between them and him, v. 2. He then points out the flagrant disregard for the moral law of which the entire community is guilty, vv. 3,4, and pictures how utterly corrupt are many of the people, vv. 5-8.

The second part of the chapter, vv. 9-15a, is a confession of the sins which are the cause of the people's misery. In this the prophet identifies himself with the nation and speaks in the name of the nation.

From 15b -21 the tone changes and there is strong anticipation. Since the people are so entangled in their sins, and there is no one to deliver, vv. 15b,16a, therefore Jahweh himself undertakes the task of salvation, vv. 16b, 17. The prophet then pictures the destruction of the enemies of Jahweh, the universal manifestation of His divinity, and the redemption of Zion, which all come as a result of Jahweh's interposition, vv. 18-20, and closes with a promise of the gift of the divine Spirit to the true Israel throughout the coming generations, v. 21. The eschatological note in this, especially in verse 19, causes some to think ^{of the} section as very late, much later even than the time of Nehemiah.³

3. See W. O. E. Oesterley, and T. H. Robinson: Introduction to the Books of the Old Testament, (New York: The Macmillan Company, 1934) pp. 284, 285

VI. ZION REDEEMED

Chapters 60-62

This section is much different in tone from that of the preceding chapter. The clouds of sin and impending judgment roll away and we see the 'rising sun of Jerusalem's prosperity."⁴ These chapters resemble chapters 49-55 and if they had followed immediately upon chapter 55 they might have been taken as the work of Deutero-Isaiah. "They have a melody and beauty not at all unworthy to compare with chapters 40-55."⁵ Torrey is of the same opinion. He says that these chapters are a series of cut gems which are equal to anything in the earlier part of the book.⁶ Cheyne, however regards them as imitative of Deutero-Isaiah and says that they have a poor, labored arrangement with a lack of variety of expression. He also gives a number of evidences that suggest that these chapters are a late date. Thus the city is cut off from the rest of the world, 60.15; it is poverty stricken, ill-governed, and ill-defended, 60.16-18; its population is small, 60.4; the walls are not yet rebuilt, 60.10,11; 61.4; the temple is rebuilt, 62.9, but it lacks beauty, 60.7,15; and many Jewish people are still far from home, 61.1. These things suggest a later date than that of

4. John Skinner: Isaiah XL-LVI The Cambridge Bible, (Cambridge: Cambridge University Press, 1917), p. 195

5. R. W. Rogers: "Isaiah" The Abingdon Bible Commentary, (New York: The Abingdon Press, 1929) p. 568

6. Charles C. Torrey: The Second Isaiah, A New Interpretation, (New York: Charles Scribner's Sons, 1928), pp. 9,10

Deutero-Isaiah.⁷

Chapter 60 is a picture of the glory of the Jerusalem that is to be. At a time when the rest of the world is covered with darkness the light of the glory of Jahweh will be seen upon Jerusalem, vv. 1-3. The Children of Zion return. They are brought by the various nations among whom they have been living. As they are brought the nations also bring their resources and wealth as a tribute to Jahweh, vv. 4-9. Zion then becomes the mistress of the world, with the other nations subject to her, and their peoples serving the Jews with their labor and with their possessions, vv. 10-16. The new community will prosper and peace and righteousness will be supreme within the borders of the nation, v. 17f. Jahweh himself will be the everlasting light for it, v. 19 f. The inhabitants will be righteous and will possess the land forever, v. 21 f.

Chapter 61 is a proclamation of glad tidings for Zion. The prophet announces himself as the herald of Jahweh, who has been anointed by the spirit and commissioned to bring cheer and comfort to the distressed people and to proclaim the coming day of spiritual emancipation, vv. 1-3. This passage reminds us somewhat of the Servant Poems of Deutero-Isaiah. But the

. . . function claimed by the speaker cannot be said to transcend that of a prophet, and seems to fall below the level of the Servant's great work. He is only the herald of salvation, whereas the Servant is its mediator; there is nothing here to suggest the profound moral in-

7. See T. H. Cheyne: op. cit. pp. 335-347

fluence which is the characteristic of the Servant's ministry to Israel, for it does not appear that the mission of consolation here described consists in anything else than the proclamation of the coming glory. We miss also the element of universalism which is so conspicuous in the Servant's work; and the allusion to a "day of vengeance" strikes a note which is never found in the undoubted utterances of the Servant.⁸

The rest of the prophecy is a picture of the glorious future of Israel. The old waste places, possibly the walls, are to be rebuilt, v. 4. Israel will then become a priestly people with foreigners to do their work for them, vv. 5,6, and the people shall be doubly repaid for all of their past sufferings, vv. 7-9. The chapter closes with the prophet speaking for the community and exulting in the prospect of the glorious spiritual springtime which is about to come, vv. 10,11.

Chapter 32 gives us the prophet's announcement that he is going to labor unceasingly on behalf of Zion, because he is confident that the time is at hand when her righteousness is to be revealed to the whole world and when she shall be given a new name, vv. 1-3. Instead of being forsaken she will rejoice in being reunited to Jahweh and in having her children with her, vv. 4,5. Jahweh promises them salvation and freedom from oppression by foreigners, vv. 6-9. Then the prophet issues a last summons to "prepare the way of the people," vv. 10-12.

8. John Skinner: op. cit. p. 204

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VII. THE DESTRUCTION OF THE FOES OF ZION

Chapter 63.1-6

The annihilation of Zion's foes is the counterpart to her glory pictured in the preceding chapters. The text seems to suggest that this is a victory won over Edom, and one can easily understand how such fierce delight as this might attend such a victory, since the hatred of the Jews for the Edomites was so deep. But, as a counterpart to Zion's glory, it would be more in keeping if it referred to the destruction of all of her enemies. Verses 3 and 6 suggest this. Then, too, with but slight changes in the writing of the words rendered Edom and Bozrah the references to these places disappear, thereby allowing for the wider outlook. This would then make verse one read

Who is this that cometh all red,
With garments more brilliant than those of a vintager?⁹

The passage then gives us a picture of Jahveh, dressed in a garment stained with the blood of his enemies, returning from a victory which He won over them singlehanded. Such a victory meant that the year of Zion's redemption had come.

VIII. A PRAYER FOR THE DIVINE FAVOR

Chapters 63.7-64.12

This passage is an impassioned prayer which comes from the very heart of the community. Its occasion is the long con-

9. J. E. McFadyen: "Isaiah" The Bible for Home and School Edited by Shailer Matthews, (New York, The Macmillan Company 1910), p. 397

tinued period of adversity. It is very hard to date. The reference in 54.11,12 gives the most difficulty. So far as is known there was only one time when the Temple was burned, and that was in 586 B. C. This would then take it back farther than the age of Trito-Isaiah, for the second Temple was in existence at that time. Cheyne would bring the date down to c. 350 B.C. when he supposes there was a destruction of the Temple.¹⁰ But this is all supposition and we have no historical evidence of such a destruction. Some take these verses as a later addition and written after the destruction of the Temple by Antiochus Epiphanes in 170 B.C. The best solution, however, seems to date it soon after the return from Babylon and therefore before the second Temple was built.¹¹ This would mean then that the the author was different from the author of the rest of these chapters, but a very late date would mean the same thing.

The prayer begins with thanksgiving for ancient mercies and blessings, 53.7-14. From this the writer turns to the present, which is very gloomy, asking Jahweh to take notice of the people, for He alone is their Father, vv. 15,16. He then remonstrates with Jahweh for withdrawing from His people and thereby causing them to become hardened in sin, vv. 17,19. This is followed by a passionate plea that Jahweh will show mercy to

10. See T. K. Cheyne: op. cit. pp. 358-363

11. See John Skinner: op. cit. pp.219-220

the nation, and forgive the people, 64.1-7. The section closes with a final appeal to the Fatherhood of Jahweh and His consideration for the work of His hands, v. 8. The writer asks Jahweh to remember that they are His people, v. 9, and to consider the condition of Zion and the Temple and then have compassion upon them, vv. 10-12.

IX. THREATS AND PROMISES

Chapters 65, 66

In this, the concluding section of the Book of Isaiah, we have a number of threats to the apostates and of promises to the faithful. Two suggestions may be given as to the identity of the two classes referred to. It may be merely the distinction between the faithful godly group and the mass who were continually engaging in heathen practices. We find such a distinction throughout the entire history of Israel. Or it may be that the apostates are the half-caste Samaritans while the faithful are the strictly religious and legal party which existed about the time of Malachi and the date of Trito-Isaiah. The latter seems the more probable.¹²

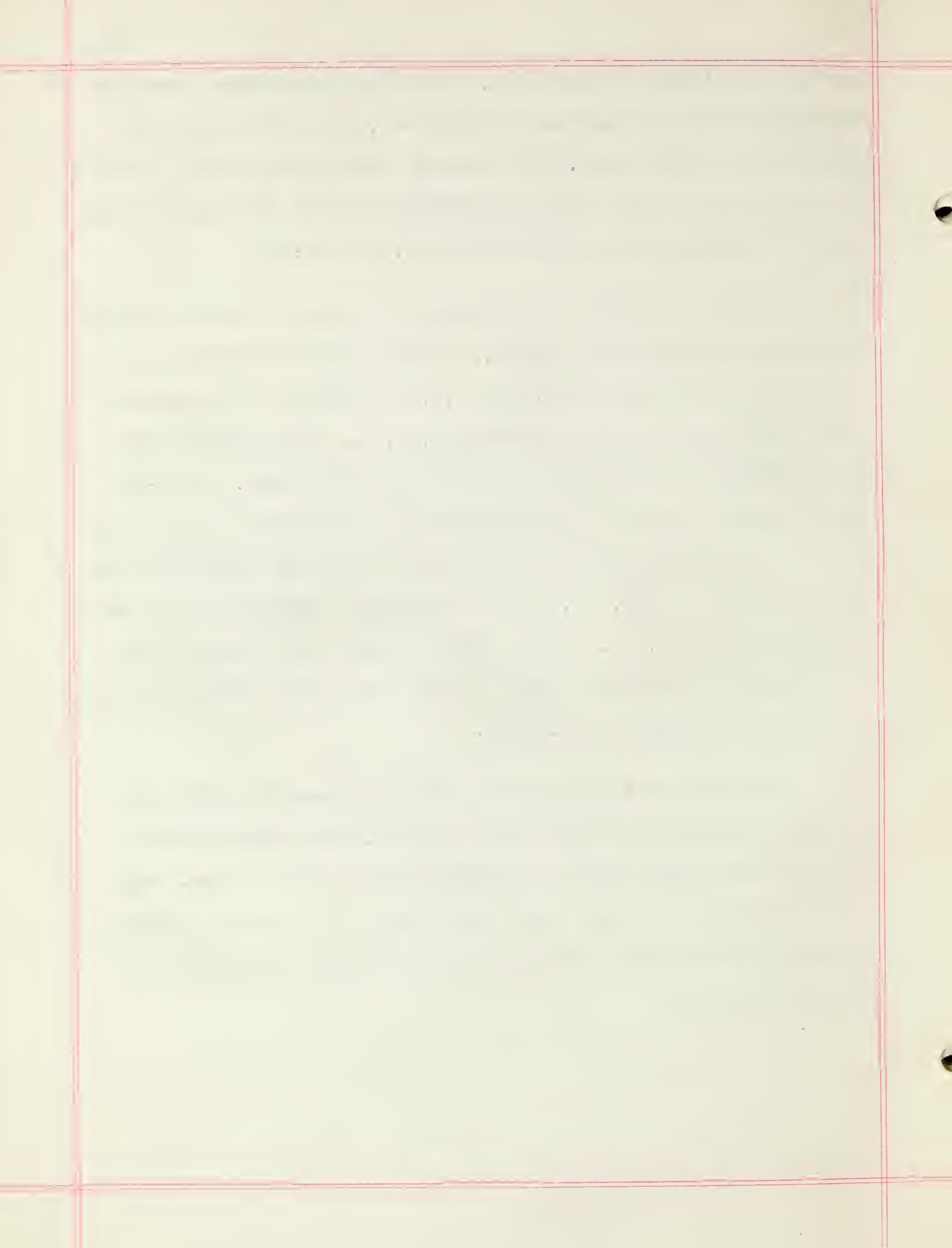
Chapter 65. 1-12 draws a contrast between the two parties, the apostates and the faithful. A final sentence of doom is pronounced upon the apostates, vv. 6,7, and 11,12, while the righteous will be spared, vv. 8-10. In verses 13-15 the two classes

12. See John Skinner: op. Cit. pp. 230,231

are more definitely contrasted, with the announcement that the apostates will be completely annihilated, while the faithful will remain in the land. The chapter then closes with a picture of the glorious future and the blessings which will come to the People of Jahweh in the Messianic age, vv. 17-25.

Chapter 66 opens by reminding the people that no earthly house is sufficient for Jahweh, but that his true service is in humility and contrition, vv. 1,2, and goes on to pronounce doom upon those who are disobedient, v. 4. The faithful are then cheered by the promise of prosperity for Zion, vv. 5-14. Verses 15-18a contain an announcement of judgment, and are followed by the announcement of the glory of Jahweh throughout the whole world, vv. 18b, 19, and the complete restoration and perpetuity of Israel, vv. 20-22. The prophecy then closes with a picture of the fearful fate of those who have refused to submit to the will of Jahweh, vv.23,24.

From what has been given it will be seen that the Book of Isaiah does not all come from one man, nor from one time, but that that fact does not destroy its religious value. Some of the parts that do not come from Isaiah, the son of Amoz, are possessed of as great a religious value as are the parts that do come from him.



APPENDIX I

A NEW INTERPRETATION OF CHAPTERS

50.4-11 AND 53.1-12

A new interpretation of chapter 50.4-11 and of chapter 53 has been put forth. According to it these passages contain biographical and autobiographical material. These have ordinarily been considered as among the Servant Songs. Yet there has always been a noted difference between the implications of chapters 50 and 53 and those of the other Servant Songs. These chapters have an individual application while the others refer to the nation as a whole. The usual explanation of these peculiarities is that given in the body of the Thesis.¹ But to many that explanation has seemed strained and far-fetched.

We have been accustomed to think of chapter 50.4-11 as one of the Servant Songs in which the Servant speaks for himself. But it seems more probable to many that it is an account, given by the prophet himself, of the experiences which came to Deutero-Isaiah. Thus in verses 4 and 5 he mentions the daily spiritual discipline which he uses and which enables him to bring comfort to those who are weary. That discipline is a daily listening to God. Because of that he is able to "sustain with words him that is weary." In these words we catch an echo of what the prophet

1. See pp. 118, 119, 122, 123.

gives as his message in the opening verses of chapter 40. In verses 6 and 7 he pictures his gentleness under persecution. Verse 7 especially reveals his own experience of that same sustaining power which he was to mediate to others. The near presence of God, which gave him such power, also made him fearless in the face of dangers from others who might oppose him. He voices this fearlessness in verses 8 and 9. Since he has experienced so much opposition and persecution, he knows that his disciples will also have to face much the same kind of opposition. Therefore he challenges them to a similar reliance upon God, vv. 10, 11. In those difficult hours which they will have to face, their reliance must be, as his has been, upon God. The interpretation of this chapter as a partial^{auto} biography of the prophet is both new and interesting, and offers ground for further thought and study.

Chapter 53 has been grouped with chapter 52.13-15 as the fourth Servant Song. But such a grouping always caused some difficulty since the earlier Servant Songs clearly referred to the nation as the Servant while this passage has a very strong individualistic cast. Many have thought that the one to whom this Song referred must be some individual and have therefore looked for someone who might fit the description. None have been found, however. The newest interpretation, and one which merits further study and thought separates 52.13-15, with the exception of 52.14b, from chapter 53, and thinks of chapter 53 together with 52.14b as being biographical material coming from a disciple of

Deutero-Isaiah. If such be the case then the sufferer who is pictured is the prophet. Such a view fits very well with the conception of the suffering endured by the prophet as it is suggested in the autobiographical material of chapter 50. Following such an interpretation 52.14b is placed immediately following 53.2 and preceding 53.3 where it fits very well. With such an arrangement 52.13-15 then fits very well with the rest of chapter 52. 53.1,2, 52.14b, and 53.3-12 then give a picture of the sufferings of the prophet, whom we have called Deutero-Isaiah, together with the result of that suffering. Thus then, the first part, 53.1,2; 52.14b., 53.3, is a description of the career of the prophet as it is given by a disciple who is looking back upon it. That career ended in a martyr's death. 53.4-6 pictures the vicarious suffering of the teacher. The disciples begin to understand that the teacher's suffering had a meaning beyond himself. His suffering was on their behalf. In 53.7-9 is the picture of the martyr, suffering ignominious death because of the sin of others. This is also in accord with the picture of the gentle acceptance of persecution which was given in 50.6,7. But his life had been such that the disciple felt that death could not be the last word for him, 53.10-12. There is no clearly stated doctrine of resurrection or immortality here, but it does foreshadow such a doctrine. In some way, even after he had been crushed, the disciple felt that he would again lay hold upon life. The prophet had so pictured the Golden Age that was to come that the disciples could not think of the coming of that

era, which was identified with the Day of Jahweh, without feeling that in some way their teacher must also be included in it.

One without the other was inconceivable. The root idea of the Day of Jahweh for them was justification for the righteous, but it would be no justification if it did not bring this prophet his due. To maintain faith in the justice of God, the followers could believe nothing else than that their leader, who was to them the embodiment of righteousness, should share in the imminent justification.²

Thus the view that chapter 53 was written by a disciple and that it refers to the prophet himself is both interesting and suggestive.

2. James. D. Smart: A New Approach to Isaiah 40-66 A Summary of a Thesis presented to the University of Toronto for the degree of Doctor of Philosophy, 1931, p. 5. For a complete discussion of the problems presented in this Appendix see the entire booklet.

APPENDIX II
CHRONOLOGICAL ARRANGEMENT OF THE
BOOK OF ISAIAH

Chapter	Date	Subject treated
6	740	The Call of Isaiah
2-4	740-735	The Three Jerusalems
1	735	The Great Arraignment
5.1-7	735	The Vinyard Song
5.8-24	735	A Series of Woes
5.25-30 and 9.8-10.4	735	Oracle against Ephraim
7.1-9.7	735-734	Prophecies during the Syro-Ephraimi- tic War.
7.14-16	735	A Messianic Passage
17.1-11	735	Oracle concerning Damascus and Ephraim
11.1-9	734	A Messianic Passage
14.28-32	727 or 722 or 705	Oracle of Philistia
23	727 or 722 or 701	Oracle Concerning Tyre
38.1-8	714	Hezekiah's Sickness
39	714	The Embassy of Merodach Baladan
20	711	An Acted Oracle Against Egypt and Ethiopia
15 and 16	711 or 701	Oracles against Moab
28.1-22	704-702	An Unheeded Warning
28.23-29	704-702	An Analogy

Chapter	Date	Subject Treated
29.1-14	704-702	The Humiliation and Deliverance of Jerusalem
29.15-24	704-702	A Messianic Forecast
30	704-702	Oracles Against the Egyptian Policy
31	704-702	Futility of the Egyptian Alliance
32.9-20	704-702	An Appeal to the Women of Jerusalem
32.1-8	701	A Messianic Prophecy
10.5-34	701?	Oracle Against Assyria
14-24-27	701	Oracle on Assyria
17.12-14	701	Overthrow of an Assyrian Army
18	701	Oracle Concerning Ethiopia
22.1-14	701	Jerusalem Rebuked
22.15-25	701	A Change of Ministry
33	701	Jerusalem Distressed and Delivered
36-37	701	Sennacherib's Attempts to take Jerusalem
21.1-10	c550	An Oracle on Babylon
21.11-17	c550	Oracles on Edom and Arabia
13.1-14.23	c549	The Fall of Babylon
24-27	349-330	The Little Apocalypse
40-48	540-538	Prophecies of Comfort and Hope
49-55	538-537	Prophecies of Encouragement
53.7-54.12	530-520	A Prayer for Divine Favor
57.14-21	516-444	Blessings in Store for the Faithful
11.10-13	Post-Ex.	A Prophecy of Return From Exile
12	Post-Ex.	Songs for the New Exodus
19.16-25	Post-Ex.	Oracle Concerning Egypt

Chapter	Date	Subject Treated
34,35	Post-Ex.	The Destruction of Edom and Redemption of Zion
38.9-20	Post-Ex.	Hezekiah's Song of Thanksgiving
56.1-8	c444	Concerning Eunuchs and Proselytes
56.9-57.13	c444	The Demoralization of Leaders and People
58	c444	The True and False Worship
59	c444	The Sinful People and the Divine Deliverance
60-62	c444	Zion Redeemed
63.1-6	c444	The Destruction of the Foes of Zion
65.1-66.22	After 397	Threats and Promises
66.23,24	c 200	Destruction of the Wicked

N. B. All the dates in this table are B.C.

DIGEST OF THESIS

This Thesis is "A Critical Introduction to the Book of Isaiah." We have taken the Book of Isaiah as we find it in our Bibles and then broken it up into its component parts, examining each to determine its unity, date, and authorship. In doing this the following order was used:

In Part I we gave a general introduction to the problem with which we were faced. We have the book of Isaiah, but in it we recognize some work that cannot come from Isaiah, the son of Amoz. Our problem was to determine what parts of the book were really by Isaiah, and what parts have to be rejected. In determining this we considered the background of the various passages or groups of prophecies. If the background pointed definitely to a time that was later than that of Isaiah, we decided that it was not from the prophet Isaiah. The next task was then to determine as nearly as we could the date of the sections. This we tried to do for all the parts of the book, those that came from Isaiah, and those which we rejected. In relation to certain sections of the book, we examined them for their unity as well as for authorship and date.

In Part II we discussed the prophecies that come from Isaiah, the son of Amoz. These fall into three groups. There are, first of all, the prophecies contained in the first twelve chapters which center around Judah and Jerusalem. For the most

part these prophecies come from some time previous to the Syro-Ephriamitic war, that is previous to 735 B.C. In this group we found the prophet's call, the experience which was the inspiration for his entire ministry. Here also were a number of Messianic prophecies in which we found something of Isaiah's hope for the future. The second group consisted of oracles which concerned the surrounding nations almost entirely. They were found in chapters 13-23. In this group were oracles against Assyria, Philistia, Moab, Damascus, Ephraim, Ethiopia, Egypt, and Tyre. There is some question as to the authenticity of some of these, but after examining the arguments we decided in favor of Isaiah for most of them. The third group consisted of oracles which dealt mainly with the relation of Judah and Jerusalem to Egypt and Assyria. Here we saw, more fully developed, the prophet's opposition to any Egyptian alliance. There were also two Messianic prophecies in this group. Not all of the passages were Isaianic beyond all doubt, but we determined to accept all as from Isaiah. This group consisted of chapters 28-33.

In part III we dealt with the sections of chapters 1-39 which were not from Isaiah. Some of these prophecies concerned Isaiah, but were historical in nature and always mentioned him in the third person. Others concerned Babylon and other nations but revealed a time that was far removed from that of Isaiah, therefore we concluded that they could not come from Isaiah. Included in this group were such large sections as chapters 24-27; 34,35; and 36-39, together with a number of smaller sections.

In part IV we dealt with the section of the Book of Isaiah that has come to be known as Deutero-Isaiah, that is with chapters 40-55. This we found to reflect the conditions of the close of the Exile. Cyrus was already appearing upon the scene, and the restoration of the Captives was in sight. The prophecies were written in Babylon, probably between 549 and 537 B.C. Since the time reflected here was so far removed from that of Isaiah, we decided against his authorship of the section. The prophet emphasized the majesty of Jahweh, His control of the world, including men and nations, his saving and redeeming powers and his righteousness. He also emphasized the future glory of Jerusalem. From its message of hope and comfort this part of the Book of Isaiah has been called "The Exiles' Book of Consolation." In here we also find the Servant Poems, in which is given the prophet's conception of the mission of Israel, and his view of suffering.

Part V was given to a consideration of the last section of the Book, chapters 56-66, commonly known now as Trito-Isaiah. While we found the preceding section to be a unity, we found that there was much less evidence of unity in these chapters. In fact there is good ground for believing that at least part of these chapters came from a different time and background from that of the rest of the section. This section reflects a very late time, probably as late as from 430 to 330 B.C. No very accurate date could be assigned to it. There were some very good passages in the section, though much of it seemed to

be imitative in character. It dealt largely with the contrasting of the true and the false worshippers, and with the ultimate destinies of each.

Thus in this book we find a number of prophecies which are undoubtedly from Isaiah, the son of Amoz, together with a large number that do not come from him at all, nor even from his time. A number of the smaller sections form a unity within themselves, while others are merely stray prophecies or oracles which have found their way into the Book of Isaiah, probably through the work of some editor or redactor.

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1. The first part of the paper discusses the importance of maintaining accurate records of all transactions. It emphasizes that proper record-keeping is essential for the integrity of the financial system and for the ability to detect and prevent fraud. The text notes that without reliable records, it would be impossible to verify the accuracy of financial statements or to identify any discrepancies.

2. The second part of the paper focuses on the role of internal controls in ensuring the accuracy of financial data. It describes how internal controls, such as segregation of duties and regular reconciliations, help to minimize the risk of errors and misstatements. The author argues that strong internal controls are a key component of any effective financial management system.

3. The third part of the paper discusses the importance of transparency and accountability in financial reporting. It highlights the need for organizations to provide clear and concise information to their stakeholders, including investors, creditors, and the public. The text suggests that transparency is not only a moral obligation but also a practical necessity for building trust and confidence in the financial system.

4. The fourth part of the paper addresses the challenges of financial reporting in a complex and rapidly changing environment. It discusses the impact of new technologies, such as artificial intelligence and blockchain, on the way financial data is collected, processed, and reported. The author notes that while these technologies offer significant opportunities for improvement, they also present new challenges that must be carefully managed.

5. The fifth and final part of the paper provides a summary of the key findings and offers some recommendations for future research. It concludes that maintaining accurate records, implementing strong internal controls, and ensuring transparency are all essential for the success of any financial organization. The author suggests that further research should be conducted to explore the potential of new technologies in financial reporting and to develop best practices for managing the associated risks.

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